ANALYSIS OF THE ŚRĀVAKABHŪMI MANUSCRIPT

BY

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To My Teachers

MURRAY B. EMENEAU

and

FERDINAND D. LESSING

In Token of Gratitude and Esteem

PREFACE

THIS WORK is substantially the same as that submitted in partial satisfaction of the requirements for the degree of Doctor of Philosophy in Sanskrit at the University of California in June, 1959. It is an attempt to describe the photographically reproduced manuscript of a Buddhist text called the *Śrāvakabhūmi* devoted to Buddhist meditation; to set forth the literary history and the known facts about its author, Asaṅga; to discuss the Buddhist Hybrid Sanskrit language of the text; to analyze the work to show the leading ideas; and finally to exhibit continuous sections in edition and translation so as to indicate Asaṅga's way of writing as well as his religious and philosophical position.

The arduous task could never have been completed without the good fortune of excellent teachers and favorable circumstances. It is a pleasure to express my gratitude to Professor Murray B. Emeneau, who guided my steps in the Sanskrit language and made many helpful suggestions for correcting and improving the present work. Professor F. D. Lessing, now Emeritus, initiated me into Tibetan scholarship, and this language has been indispensable for editing the *Śrāvakabhūmi* manuscript. But he has been more than a teacher to me: in fact, my father in Buddhist research. Professor Peter A. Boodberg, who kindly perused the draft, honored me by his interest in my studies. I deeply appreciate the courtesy of Dr. Elizabeth Huff, chief of the East Asiatic Library, University of California, in making the uncatalogued Tibetan collection easily accessible to me. My wife, Hideko, gave valuable aid by reading the Sino-Japanese translation of the text and provided continuous inspiration and encouragement. Miss Genevieve Rogers, of the University of California Press, has my gratitude for her numerous editorial improvements and kindly patience.

ALEX WAYMAN

CONTENTS

CHAPTER I

PALEOGRAPHY

IN THE eleventh through the thirteenth centuries, many Indian *paṇḍits* came to Tibet and worked with Tibetan translators in the second period of Buddhist diffusion in Tibet. Their numbers were swollen by refugees from Moslem iconoclastic attacks on Buddhist monasteries in northern India. Many Sanskrit manuscripts brought by these *paṇḍits* remain preserved to this day in the cold dry climate of Tibet. In the 1930's a courageous, indefatigable Indian of no mean linguistic attainment, Rāhula Sāṅkṛityāyana, at that time a *bhikṣu*, made a number of trips into Tibet in search of Sanskrit palmleaf manuscripts. Usually he was not allowed to remove these; in fact, their condition after intervening centuries was often quite delicate. He took photographs of these texts, and the photographic collection is held by the Bihar Research Society.[1]

A relatively small number of these manuscripts have since been edited. Sāṅkṛityāyana himself specialized in editing manuscripts of Buddhist logic. The ordinary difficulties involved in such editing are augmented by the decreased definition of letters due to the photographic process. Johnston, who edited one of the texts of this collection, wrote, "No Buddhist text in Sanskrit can be satisfactorily edited without detailed comparison with such Chinese and Tibetan versions as exist."[2] This was especially true of the work he edited. Of the two manuscripts in the Bihar collection, Johnston identified one as in an early Śāradā script, "dating perhaps to somewhere about the X century," and the other as in "a Nepali script of the XI century." A third manuscript mentioned turned out not to be the *Ratnagotravibhāga*. It was older than the others, "VIII century perhaps or even earlier."

My interest in the *Śrāvakabhūmi* manuscript, presumably palmleaf,[3] of that collection was due primarily to the great number of quotations from this work in Tsoṅ-kha-pa's *Lam rim chen mo*, which I was translating from Tibetan. My urge to ascertain the original Sanskrit of the quoted passages led me to apply to the Bihar Research Society for en-

[1] Rāhula Sāṅkṛityāyana, "Sanskrit Palm-Leaf Mss. in Tibet," *Journal of the Bihar and Orissa Research Society*, 21 (1935), 21–43; "Second Search of Sanskrit Palm-leaf Mss. in Tibet," *ibid.*, 23 (1937), 1–57; "Search for Sanskrit Mss. in Tibet," *ibid.*, 24 (1938), 137–163.

[2] E. H. Johnston, ed., *The Ratnagotravibhāga Mahāyānottaratantraśāstra* (Patna, 1950), vii.

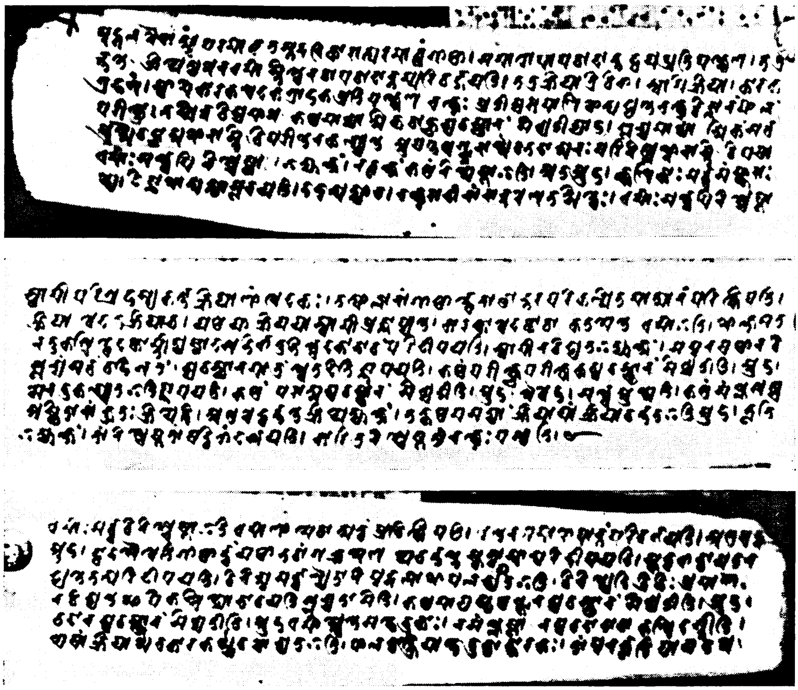
[3] Listed p. 138 in the 1938 volume of the Bihar Society's *Journal* (see note 1). Since I do not have the original MS but only a photograph, I can only assume it is palmleaf. The pattern of breakage or partial separation at the ends of a number of folios suggests that the MS is indeed palmleaf.

largements of that manuscript, and some years ago the society graciously acceded to my request. I must admit that when I first obtained the manuscript I was as unaware of the magnitude of the task of satisfactorily utilizing it or editing it as I was unaware of the great difficulty of properly translating the *Lam rim chen mo.*

The enlargements are on thirty plates, marked 1A through 15A and 1B through 15B. The A and B plates represent the top and bottom sides of the folios, with approximately nine folio sides on each plate. My notation for referring to the plates follows those markings. Thus the first folio side on 1A is designated 1A.1. The first line on that folio side is designated 1A.1-1. Since the folio writing is divided into three parts, with margins between, I have further designated these as a, b, and c. Thus the first segment of that first line is designated 1A.1-1a. The three segments of a line read continuously.

In learning to read the script it was not possible to start at the beginning of the manuscript. The reason, as it later turned out, is that the beginning of the *Śrāvakabhūmi* is not extant in the manuscript, but what is the first folio of the manuscript is not from the *Śrāvakabhūmi* at all, but is one of a number of intruded folios, written in the same hand, from an earlier part of the *Yogācārabhūmi*, of which the *Śrāvakabhūmi* is a portion (see my chap. ii). Using my knowledge of the Devanāgarī script, I could make out only a few letters. However, going to major divisions, places which turned out to be the endings of the four *yogasthānas*, and collating with the major text divisions in the Tibetan translation, I gradually came to read much of the script by utilizing the well-established Sanskrit-Tibetan word equivalences. The ligatures were the most difficult aspects, because their component parts, normally written smaller than when those letters appear by themselves, became still smaller and more indistinct in photographic reproduction. Still, as time went on, and various sections were undertaken for editing, these ligature problems were gradually solved. However, no matter how many hours I have spent, wearying my eyes, on this manuscript, there remain certain possibilities of going wrong in interpretation; so I have always felt it necessary to look at the Tibetan translation while editing any part. This bears out the remark of Johnston quoted above. But now I know that those possibilities of misinterpretation are the key to identification of the script.

The composition of the manuscript.—The manuscript contains almost the complete text of the *Śrāvakabhūmi* portion of the *Yogācārabhūmi*, the brief *Pratyekabuddhabhūmi*, a folio in another handwriting of the brief *Sacittikā Bhūmi* and *Acittikā Bhūmi*, and a large number of folios representing the latter part of the *Śrutamayī Bhūmi* and about three-fourths of the *Cintāmayī Bhūmi.* (For these *bhūmi* names see chap. ii.)



Sample of script in the Bihar manuscript of the *Śrāvakabhūmi*, sections *a*, *b*, and *c* of 15A.2, constituting the first folio, top side, of Asaṅga's commentary on the *Paramārtha-gāthā*. 15A.2-1a is transcribed: *pudgala-nairātmyaṃ paramārthatas tadadhikārāt paramārthaṃ gāthā / samāropāpavādāntadvaya-pratipakṣeṇa / tatra*. 15A.3-7b is transcribed: *ity uktaṃ / tāṃ niṣveṣṭatāṃ ṣaḍ* (read *sapta*) *vidhāṃ darśayati / kāritraniṣveṣṭatāṃ cakṣuḥ paśyati /* According to Tibetan and Chinese, the commentary comes immediately after the verses. However, the scribe placed a crosslike mark immediately after the last verse, 3A.5-8a, end, and continued with the *Ābhiprāyikagāthā*. The crosslike mark at the outset here means that this is the continuation.

As written by the scribe, the *Śrāvakabhūmi* fitted onto all or part of exactly one hundred folios. However, there was one folio missing in the manuscript from which the scribe himself copied. Thus, at the end of 6B.9-2b he inserts a mark surrounded by a circle set off from the text by two sets of verticals: ||⊙||. By comparison with the Tibetan, beginning 50b-6 in the Derge edition, it is plain that he indicates an omission which in fact amounted to one folio. Besides the great number of intruded folios near the beginning of the manuscript, the first extant folios of the *Śrāvakabhūmi* are themselves rather mixed up. To depict the situation and show the transition to orderly succession of folios, I shall list here, by comparison with the Tibetan, what would have been theoretically the first twenty Sanskrit folios, S 1, S 2, . . . S 20 of the *Śrāvakabhūmi* with the corresponding folios of the manuscript. Here the notation 1.6 means the sixth folio of 1A–1B.

S 1—missing	S 11—1.9
S 2—missing	S 12—1.10
S 3—1.6	S 13—1.7
S 4—1.2	S 14—1.8
S 5—1.3	S 15—1.5
S 6—missing	S 16—1.4
S 7—2.3	S 17—most of 5.7
S 8—most of 2.4	S 18—5.8
S 9—2.1	S 19—5.9
S 10—2.2	S 20—6.1

Besides the disorder, there are certain other irregularities. For example, a phrase at 2B.2-7b ending 2B.2 really belongs just prior to 2.3. Of course, this is what we should expect, because 2.2 should directly precede 2.3; but, as we see, most of 2.2 belongs later.

The picture is filled in by setting forth the intrusive folios. Here we must omit the *Pratyekabuddhabhūmi* because this properly follows the *Śrāvakabhūmi* in the order of *bhūmis*. It occupies most of 15.1 after the conclusion of the *Śrāvakabhūmi*. We must also separate off the *Sacittikā Bhūmi* and the *Acittikā Bhūmi*, both on 15.7, because these are in another hand. The intrusive folios proper are: 1.1; the last part of 2.4, beginning 2B.4-6a (mid) to end of folio, 2.5, 2.6, 2.7, 2.8, 2.9; all the nine folios of plate 3A-3B; all the nine folios of plate 4A-4B; 5.1, 5.2, 5.3, 5.4, 5.5, 5.6, and the first part of 5.7 down to plate 5A.7-5b; 15.2, 15.3, 15.4, 15.5, 15.6.

The rest of the *Śrāvakabhūmi* manuscript after S 20—6.1 is quite regular, with these exceptions: 13.1 in proper order belongs just before 12.1; 15.8, just before 15.1; 1.3 and 13.1 have their top and bottom sides reversed on the A and B plates. Beyond this, no more folios are

missing from the *Śrāvakabhūmi*. Three folios are missing at or near the beginning of the manuscript and one more folio farther on—a total of four folios missing from the whole *Śrāvakabhūmi*.

Then the question arises: Were the intrusive folios the result of mixing after the completion of the manuscript? The answer is No. The scribe has copied it all that way! The proof lies in the fact that the intrusion begins on folio 2.4, not at the beginning of the folio but after material of the *Śrāvakabhūmi*; and it ends on folio 5.7, not at the end of the folio but prior to resumption of material of the *Śrāvakabhūmi*. On folio 2.4 the mark X separates the disparate texts; but on folio 5.7 no mark at all gives warning of what is occurring. The extended section "Knowing the Measure in Food," edited and translated later, may have provided the key to the initial trouble. This section begins 1B.4-2c and continues without incident to the end of that folio side. It resumes 5A.7-5b, ending the intrusive material. However, a connecting phrase from the food section was missing. The partition of this section of the *Śrāvakabhūmi* with loss of a single phrase may originally have led to the rather gross mistakes in the intrusion of folios.

The numerals bear out the conclusions stated above. They have the appearance of being written by the scribe of the textual material. The numbering proceeds in the order as photographed, except for a few folios where the numbering cannot be seen by reason of the folio edge having broken off, and folios on the last plate, 15B. The very first folio, 1.1, is marked no. 2; 1.2 is marked no. 3, and so on. Thus the very first folio in the scribe's numbering is missing. This may have been the first folio of the *Śrāvakabhūmi*, which is not extant in the manuscript. Incidentally, the numbers are written on the bottom side, the B side, of the folio.

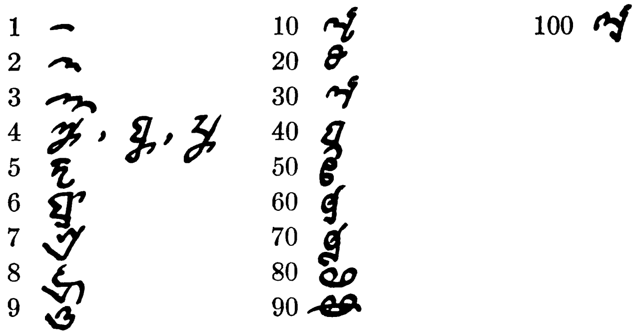
We should not conclude from the foregoing that the scribe could not understand the material he was copying. A more proper judgment, I believe, is that he was motivated to copy a text which was not completely in order and that he was not in a position to correct the order in some places (for all we know, he may have corrected it in other places). The manuscript he was copying was of course in someone else's handwriting and may have offered other difficulties resulting from age or state of preservation. If we could see his model, we might well admire him for his performance. His own writing is unpretentious and pleasing in form.

The script (phonetic description).—So far as I know, none of the photographic manuscripts of the Bihar collection have been analyzed paleographically. A plate of one folio side, slightly smaller than the enlargement of the manuscript from Bihar, is reproduced in this study; its contents are transcribed completely in my chapter vi, subject to tacit cor-

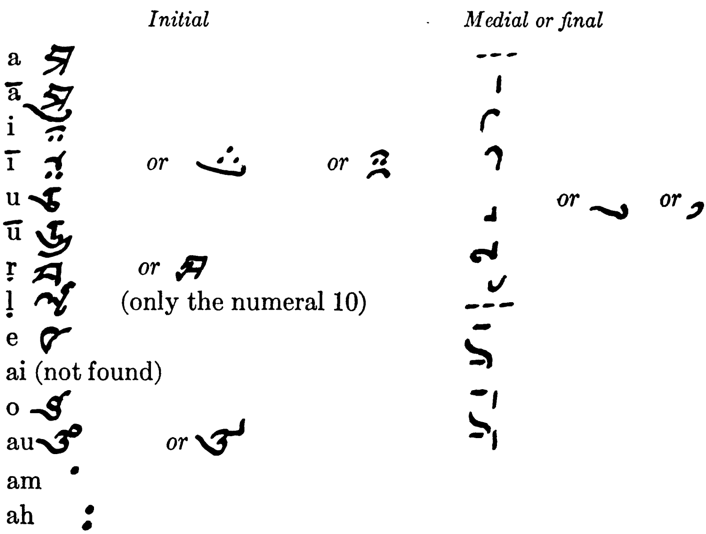
rections as discussed in chap. iii. It is the beginning of Asaṅga's commentary on the *gāthās* and, moreover, is of optimum legibility.

Below are listed the numerals from one to one hundred, the alphabet, and a number of ligatures and other forms.

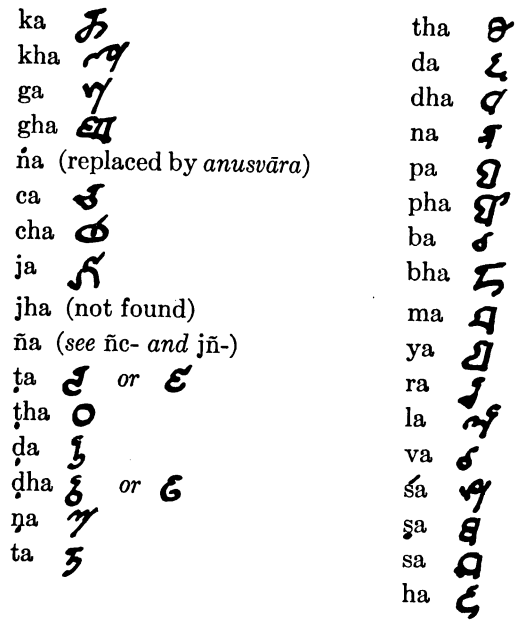
Numerals



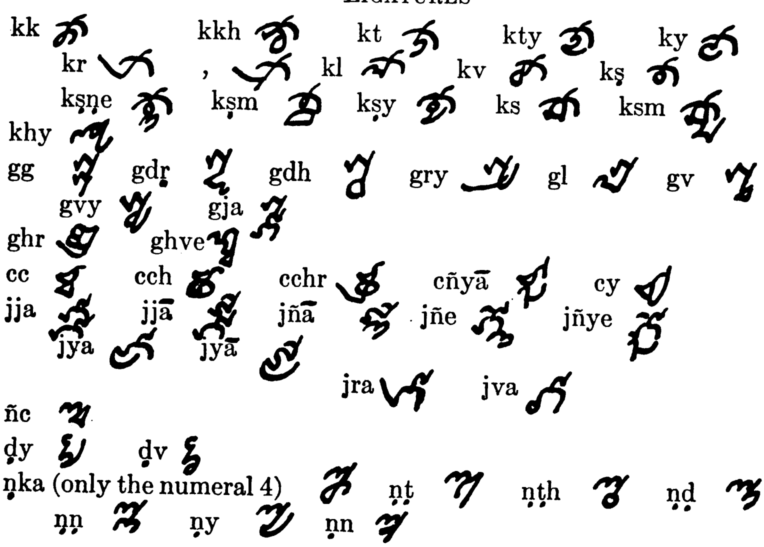
Vowels

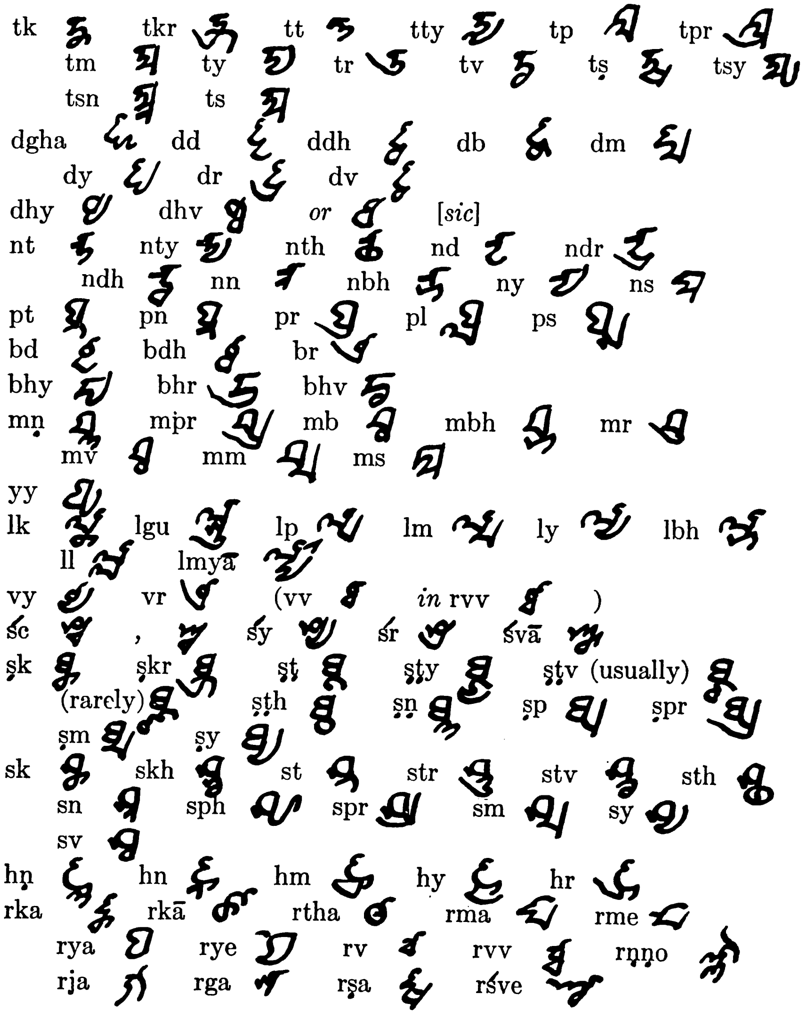


CONSONANTS

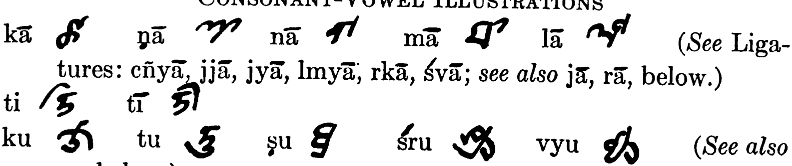


LIGATURES





Consonant-Vowel Illustrations



bhū (*See also* rū, below.)
kṛ gṛ smṛ vṛ hṛ
ke ṇe ṭhe te tte pe
pre bhe (*See* Ligatures: ksne, jñe, jñye, ghve, rme, rye; *see also* re, below.)
co ṇo bho lo yo (*See* Ligatures: rṇṇo; *see also* jo, ro, below.)
ṇai nai bhai mai sai
pau (alternate) mau sau
jā jo (*See* j- ligatures.)
rā ru rū re ro

Miscellaneous Marks

The *virāma* is written with a thin light line: -n , -m , -t , (-tt = -t), , .

The *avagraha* sign, , is seldom seen.

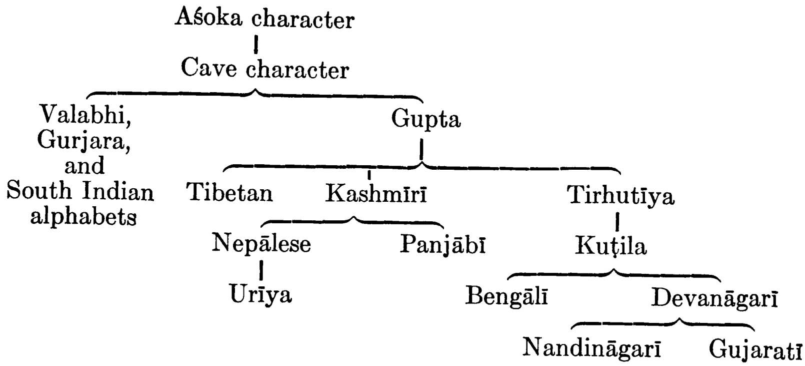
The scribe indicates a wrongly written character (to be immediately rewritten) by two strokes above the element to be deleted: .

A crosslike mark indicates an omission, usually made good by a footnote preceded by the same crosslike mark.

The mark serves to end the writing before the full line (3d segment) is complete. In the illustration, the seventh line ends thus in the *b* segment. The reverse mark is used if the line does not begin at the first of the *a* segment. These marks are necessary because the folios (presumably palmleaf) are frequently narrower at their ends.

Discussion of the script.—A work that has been of great help to me is *Facsimiles of Manuscripts and Inscriptions*,[4] edited by Wright. Descriptions of individual plates are usually credited to named scholars, but no such credit is given for the description of plate XLIV, Sanskrit, Indian Office Library Skt. 3176, a sixteenth-century treatise called the *Mahārṇava*; so we must assume that the editor himself wrote this. The description includes "Notes on the Table of Śāradā Characters." The writer presents a lineage diagram of Indian scripts, which I reproduce here:

[4] William Wright, ed., *Facsimiles of Manuscripts and Inscriptions*, Oriental Series (The Palaeographical Society, London, 1875–1883).



Before proceeding, I should like to introduce a convention: the script of the *Śrāvakabhūmi* manuscript will be referred to as "our script" or "ours."

Now the writer of the above-mentioned description says: "*T* in 62, 68, 96, 97, and 113-115 [these nos. refer to the table of compound Śāradā characters] may be compared with Beng. in similar combinations; but in the Kashm. and Nepāl. alphabets it also closely resembles one of the signs for attached *u*, so that *ku* and *kta* are absolutely identical." Reference to *ku* and *kta* of our script shows a similar situation. This is the first indication that our script belongs to the Kashmīri-Nepālese lineage. In a negative way, we may compare our script with Bengālī in the tables presented by Chakravarti,[5] and quickly observe that the two deviate widely, especially in the vowels and numerals. Again, using the convenient tables presented by Renou and Filliozat,[6] we notice that our script belongs to the family of Nepālese rather than to Śārada. Once the phonetic values of the characters and compound characters in our script are established, it is a short step to placing it among scripts of Nepālese type. With this conclusion as a point of departure, the considerations then become more subtle.

Our script, among many others, is labeled "Kuṭila" in Sāṅkṛityāyana's lists. Previous to making the researches now set forth, I simply followed that designation.[7] In the work edited by Wright, plate XCIV, Sanskrit,

[5] S. N. Chakravarti, "Development of the Bengali Alphabet from the Fifth Century A.D. to the End of the Muhammadan Rule," *Journal of the Royal Asiatic Society of Bengal: Letters*, 4 (1938), 351–391.

[6] Louis Renou and Jean Filliozat, *L'Inde classique* (Paris, 1953), II, 665–712.

[7] Alex Wayman, "The Rules of Debate According to Asaṅga," *JAOS*, 78 (January–March, 1958), 29 n. 5.

illustrates the Kuṭila character, and it is obvious that this script is far removed from ours. Moreover, Bühler writes:

Fleet calls this second variety, on account of the more marked twist of the lower ends of the strokes, "the Kuṭila variety of the Magadha alphabet of the 7th century." I feel disinclined to adopt the term "Kuṭila," which was first used by Prinsep, and since has been employed by many other writers, because it is based on an erroneous rendering of the expression *kuṭila akṣara* in the Deval Praśasti. I would remove it from the paleographic terminology. Kielhorn likewise avoids it in his paleographic remarks on various inscriptions of this period.[8]

In attempting to date a literary document by the published charts and dated illustrations of scripts, there are certain pitfalls, one of which is pointed out by Bühler: "The bearing of these three sets of facts is plain. They clearly illustrate the truth of the maxim that the inscriptions are not safe guides for the investigation of the history of the Indian alphabet, but that in the development of the letters they lag behind the literary documents."[9] Besides the distinction between inscriptions and literary documents, the latter may be divided into those written in ornamental scripts and those in popular scripts. Thus Bühler, discussing the transformation of *pha*, writes: "Retrograde archaic forms . . . are, however, not rare. Their occurrence has probably to be explained by the influence of the popular cursive alphabets."[10] This observation enables us to avoid another pitfall, that of dating too far back a popular script through observing its archaic features. Two ideas occur to me as corollaries to Bühler's remark:

1. A scribe may know an ornamental script in addition to his popular script, but in writing the latter he may avoid the ornamental script because it makes the characters stilted and takes longer to write. Still, the scribe may adopt an occasional flourish into his popular script.

2. Ornamental scripts are purposely made to differ from popular scripts in order to avoid the commonplace. Yet they must be sufficiently similar to the popular scripts to be comprehensible.

The foregoing considerations were necessary because our script is certainly a popular script. Flourishes are at a bare minimum. The scribe constantly takes the path of least resistance. For example, the *ā* stroke is normally written downward, but if the scribe feels so inclined he does

[8] Johann Georg Bühler, "Indian Paleography," English version of his "Indische Palaeographie," *Grundriss der Indo-arischen Philologie und Altertumskunde* (Strassburg, 1896), ed. by J. F. Fleet as Appendix to *Indian Antiquary,* 33 (1904), 50. Bühler's "Siebzehn Tafeln zur Indischen Palaeographie," *Grundriss . . .*, is cited hereafter as "Siebzehn Tafeln."

[9] Johann Georg Bühler, "Palaeographical Remarks on the Horiuzi Palm-leaf MSS," Appendix to F. Max Müller and Bunyiu Nanjio, eds., *The Ancient Palm-leaves . . .* in *Anecdota Oxoniensia,* Aryan Series, vol. 1, part 3 (Oxford, 1884), 93.

[10] "Indian Paleography," 55.

not hesitate to write it upward, as in *ṇo*, presumably because this is faster.

If we compare our script with the Nepālese Vartula in the table of Renou and Filliozat, we note that the compound characters are more similar than the separately written characters. A number of the former (e.g., *tpa*) are exactly the same among the few examples of the Vartula there given as in our script. But the latter often deviate because the Vartula emphasizes the ornamental feature called the "Nepālese hook." Bühler writes: ". . . it becomes evident that the 'Nepālese hook' is a cursive substitute for the triangle. The triangle itself is a modification of the top-stroke with a semi-circle below, occasionally met with in ornamental inscriptions from Northern and Central India . . ."[11] Occasionally our script shows that hook, as in *lā* (q.v.). In the consonants of our script that have a top bar—*ka, ca, ṭa, ḍha, ta, na, bha, ra, la*—the bar is a type of flattened Nepālese hook. The scribe virtually doubles back on the line, producing a thickened aspect on the left side. This is undoubtedly faster than the Nepālese hook and takes up less space. An initial comparison of our script with Renou and Filliozat's example of the rounded script (Vartula) of Nepal suggests that ours is a popular alphabet corresponding roughly to the fancier Vartula alphabet.

The foregoing observations leave our script still but vaguely determined. To be more specific, let us first consider the numerals. The numerals of our script are very close to those in column xxi, an example of Nepal manuscripts, in table IX of Bühler's "Siebzehn Tafeln." This column, among others, is drawn from Cecil Bendall's *Catalogue of the Buddhist Sanskrit Manuscripts in the University Library* (Cambridge, 1883). Unfortunately I did not have access to Bendall's work while preparing this analysis. I would have been interested in reading not only what he says about the manuscript from which those numerals were drawn, but also anything else he has written about Sanskrit Buddhist manuscripts. However, lack of access to his work will not prevent my arriving at conclusions about our script. Ours differs in certain ways from that of column xxi. (1) The phonetic values of the numerals for 60 and 70 in that column are *cu* and *cū*, while in our script the values are respectively *rthu* and *rthū*. Incidentally, Bühler gives no examples of *rthu* and *rthū* among Nepālese manuscripts, but shows these values in the Jaina non-Nāgarī manuscripts.[12] (2) That script and ours have the phonetic value of *phra* for the numeral 6, but while the former writes *ph-* in the standard Nepālese manner, ours has a different way of writing *ph-* (to be

[11] *Ibid.*, 58–59.
[12] *Ibid.*, 79, and "Siebzehn Tafeln," table IX, col. xxiv.

discussed later). (3) That script writes the *pa* of *pka* (numeral 4) and *pta* (numeral 40) in an archaic way (open at the top), while ours is practically the usual Nepālese *pa*. However, ours exhibits three forms of numeral 4:

The 4 in the numerals 14, 24, 74, 84, and 104 has the value *pka*, with *p-* written, as is usual in our script, in unmodified form (e.g., not a subscript); the 4 in 34, 44, 54, 64, and 114 has the value *ṇka*. Both these phonetic values are common for numeral 4 in Nepālese manuscripts of the eleventh through the fourteenth centuries.[13] The 4 in 124 has the value *pka*, with *p-* written the same as in column xxi. This *p-*, open at the top, occurs also for numeral 4 in Bühler's column xx, also a Nepālese manuscript. In these earlier Nepālese manuscripts the 4 is written in one of the ways in which that numeral appears in the manuscripts of Kucā, Central Asia, and Khotan.[14] The 4 in 94 and 134 is not available.

Comparison of the numerals in our script with those in the two columns depicting numerals in Nepālese manuscripts of the eleventh through the fourteenth centuries reveals that ours diverge more from these manuscripts than from Bühler's column xxi. It is true that the usual numeral 4 (both ways) of our script agrees with those Nepālese manuscripts, and is a later form than that in column xxi, although a single example of the numeral 4 of our script was written the same as that in column xxi. It is also true that the phonetic values of 60 and 70 in our script and the *ph-* in numeral 6 differ from all the other Nepālese scripts, earlier and later, so far as they have been depicted in the works I have used. However, the numerals 50, 80, and 90 in our script differ from those of that group of Nepālese manuscripts, while agreeing with those particular numerals in Bühler's column xxi.

The consideration of numerals enables me to arrive at a more exact placement of our script. It is definitely Nepālese, but two alternatives now present themselves: (1) if it lies in the period of the eleventh through the fourteenth centuries it is not in the main stream of manuscripts of that period; (2) it might lie slightly previous to that period.

Let us turn to a Buddhist manuscript illustrated by one folio side in the work edited by Wright. It is plate XLIII, Sanskrit, of the *Ārya-gaṇḍa-vyūha* (Royal Asiatic Society, Sanskrit, Hodgson 2, A.D. 1166), a rather fancy manuscript. The accompanying description by Dr. Haas of the British Museum explains the dating. Our interest is aroused by the *ī* in *īdṛśā*. It is, of course, one of the three forms of *ī* in our script (the first *ī* listed on p. 5, above) and comparable to the *i* of ours. Among Bühler's

[13] Cf. Renou and Filliozat, *op. cit.*, 706.
[14] As reported *idem.*

three tables of northern alphabets (IV, V, VI), the only comparable example is table V, for proto-Bengālī, the *ī* (first *ī* in our list) in column xix from Vaidyadeva's land grant of A.D. 1142; Chakravarti's examples of proto-Bengālī show no comparable *ī*. Bühler remarks on the special nature of Vaidyadeva's *i* and *ī*: "But the *I* and *Ī* of plate V, 3, 4, xix, appear to be southern forms; compare plate VII, 3, iv–vi."[15] However, row 3 of iv–vi (southern scripts of sixth century) shows only *i*.

Another of the three forms of *ī* in our script (the second in our list) is found in the (Buddhist) Horiuzi MS, *circa* 500–550 (Bühler's table VI, col. v); and, with the top dot modified into a stroke (comparable to the second *ī* in our list), it is found in the (Nepālese) Cambridge MS 1049, A.D. 846 (table VI, col. vii). The last of the three (third *ī* in our list) is comparable, or very close, to the *ī* of table VI, column xi, Cambridge MS 1691, 2, A.D. 1179. This character, owing to Bengālī influence, according to Bühler,[16] is in a manuscript from Nepal with the Nepālese hooks. It should be observed, moreover, that, by reason of the rarity of initial *ī*, this is more often than not missing from the columns of Bühler's tables. In our script I have noticed the last two only at 13B.6-1c and 11A.4-7b, respectively. When we combine these findings with the solitary instance of an archaic form of the numeral 4, as previously set forth, we may surmise that such archaic forms among the generality of later forms are to be explained as copied from the manuscript or manuscripts which the scribe was utilizing and generally transcribing into his (then) modern script.

The next test letter to be considered is *pha*. Our script has a form decidedly different from the usual Nepālese or Bengālī forms. The latter also develop from the more ancient *pha*, open at the top, or the *pa*, open at the top with the "curve of aspiration" added at the top of the right-side vertical. But whereas in those scripts the right-side vertical together with the "curve of aspiration" is shortened to produce a *pha* approaching *ha*, in our script the *pha* is formed by closing the top of the old *pha*, while keeping the full length of the right-side vertical with the "curve of aspiration." In plate XLIII of the *Ārya-gaṇḍavyūha* the single folio side does not exhibit a separate *pha*, although it presents the subscript *pha* in *spharaṇa*. From this occurrence we may assume that the *pha* here is the usual old Bengālī or Nepālese *pha* (which are close to each other). However, the *pha* of our script is precisely the *pha* of the twelfth-century Bengal inscription known as the Ānuliā grant of Laksh-

[15] "Indian Paleography," 59.
[16] *Ibid.*, 60.

maṇasēna,[17] and virtually the *pha* of the proto-Bengālī manuscript of the *Kālacakrāvatāra*, Śaka 1047 = A.D. 1125.[18]

We see that the *pha* of our script does occur, although relatively infrequently, in the twelfth century, and that the much more common forms of *pha* then current in northeastern India subsequently gain complete adoption. Adding to this our previous finding about a twelfth-century *ī* in our script, an *ī* that is also of relatively infrequent occurrence, as well as another *ī* similar to a twelfth-century *ī*, we now can tentatively assume that our script belongs to the twelfth century.

This assumption increases our interest in the twelfth-century sample on Wright's plate XLIII. It was written in Nepal, and Dr. Haas writes, "The character much resembles that of plate XXXII, though differing from it in some respects." Plate XXXII, also explained by Dr. Haas, was written in Nepal in A.D. 1286. The manuscripts of both plates have the Nepālese hooks.

Bühler writes:

> According to Bendall's careful examination of the MSS. from Nepāl, the hooked characters first occur in the 12th century and disappear towards the end of the 15th. The facts, stated above, which prove the occurrence of the "Nepālese hooks" in Bengal inscriptions of the 12th century and explain their origin, leave no doubt that the introduction of this modification of the top strokes is due to the influence of Bengal, which, as Bendall has recognized, makes itself felt also in other points.[19]

In his discussion of plate XLIII, Dr. Haas tells us:

> The most striking features in the writing of this MS. are the want of uniformity in the mode of expressing the same or similar combinations of letters, and the neglect of the preservation of those characteristics by which alone some letters can be accurately distinguished from one another. The latter remark applies especially to the single letters *pa*, *ya*, and *dha*; *tha* and *sha* [modern transcription *ṣa*]; *cha* [modern transcription *ca*] and *va* (*ba*). Among the combinations, *ku* closely resembles *kta*; *hṛi* looks like *hya*; and *ru* (with the vowel *u* drawn down on the right-hand side of *r*) is somewhat like *bha*. . . . By itself, *u* much resembles the combination *dra*; and the letter *ha* is not unlike either of them, when, as frequently happens, it is only half finished. . . .[20]

In our script the situation is not quite so bad. I speak now of the presumed original: the photography worsened the situation throughout. Our script clearly distinguishes *pa*, *ya*, and *dha*, both as separate letters and in ligatures. However, *tha* and *ṣa* do look virtually alike, even though the scribe has used a different order of strokes or method of writing for the two. In our script, *ca* and *va* (*ba*) are theoretically distinguished and

[17] Chakravarti, *op. cit.*, 366, and col. x, 371.
[18] *Ibid.*, 366, and col. ii, 374.
[19] "Indian Paleography," 60.
[20] See note 4.

often carefully distinguished, but in some occurrences they are almost impossible to tell apart. *ku* closely resembles *kta* in our script. In ours the subscripts *-ṛ* and *-y* of *hṛ* and *hy* (q.v.) are written in the same place; however, the scribe takes pains to make a sharp bend for the *-y* which he does not make for the *-ṛ*. In ours, *ru* is carefully written and kept distinct from *bha*. Also, in ours the initial *u* much resembles *dra*, but *ha* is quite different. In some, if the scribe were less careful, the result would quite likely be the same as in Dr. Haas's manuscript.

But when Dr. Haas writes, "In the case of *rma* and *rya*, it [i.e., the *repha*] takes the thicker form of the original letter . . .," I feel he wrongly describes the situation, perhaps misled by the stylistic form of writing in the manuscript. In line 3, column 2, of his sample, the expression *sarvadharmaparyeṣṭhiṣv* exhibits both the *rm-* and the *ry-* ligatures; after inspection of them I must conclude that the same thing has occurred as in our script (see the *r-* ligatures). After the superscript *r-*, *m-* and *y-* *are present in more archaic forms*, open at the top; in fact, *m* and *y* here are subscripts. The same forms of *m* and *y* may be seen in *ṣm* and *ṣy* (q.v.). The *m* and *y* appear only (self-)closed in Dr. Haas's manuscript: they are closed on top by the *repha* itself. Here the simplicity of our script proves a distinct advantage for displaying the essential elements of the ligature. According to Bühler, "Until the 9th century, *rya* is often expressed by a full *ra* with a subscribed *y* (see *e.g.* plate IV, 44, xviii; 45, vii; and compare EI, 3, 103)."[21] To my mind, it would be closer to the facts to admit that this situation continued, using the superscript *r*, than to describe the later occurrences, as he does in the same place, as "depressions of the superscribed *ra*."

In our script, as the ligatures and consonant-vowel illustrations show, certain consonants may be present in archaic forms in various circumstances.

1. *k-* followed by any subscript, consonant or vowel, has its ancient dagger shape. Bühler has discussed this situation.[22]

2. When certain consonants have superscript vowels, *e*, *ai*, or *au*. With the *e* vowel, the top bar (or compressed Nepālese hook) is lost in *te*, *bhe*, and *re*; the top of *p-* may be lost in *pe*; and *gh* in *ghve* is partially open on top. See also *sai* and *bhai*, as well as *pau* (alternate), *mau*, and *sau*.

3. When certain consonants are subscript to another consonant, including the *repha*. I have given many illustrations of how this may happen in the subscripts *ma*, *pa*, *ya*, *ṣa*, *ta*, and *bha*.

[21] "Indian Paleography," 56.
[22] "Palaeographical Remarks . . .," 76–77.

Again comparing with plate XLIII, we see that the occurrences there of *ku, kt, kr,* and *kṣ* are consistent with our script. In *te, bhe,* and *re* the Nepālese hook is markedly reduced, but a segment remains. The sample did not include words with *pe, ghve, sai, bhai, pau, mau, sau.* This manuscript is consistent with our script in the treatment of *m-* and *y-* after the *repha.* The sample does not suffice to demonstrate how the manuscript treats the six subscripts listed above (par. 3). In the word *sambhava,* the *mbha* is written exactly the same as in our script (see it among the ligatures), referring of course to the form of *-bha.* For *-ya,* other than *rya,* the stylized writing and the relatively few examples prevent me from deciding. *tpa* is written exactly as in our script, and the only way I can rationalize the ligature is to assume a somewhat distorted *t-* whose final curve continues into the curve of the *p,* which, in this explanation, must be without its own cover. Naturally, subscript *-t* occurs in reduced form; since this is standard in northern ligatures, no special mention need be made of it.

It occurred to me to try out on the sample some of the possibilities of misinterpretation in our script that are not mentioned by Dr. Haas as faults. Thus *sa* and *ma,* although essentially distinct, are often difficult to distinguish in our script for this reason: their difference lies in the lower left-hand corner, where our script has for *ma* a doubled line segment there, equivalent to the "filled-in loop," and for *sa* a separate thick stroke; and if the scribe is not careful, the net result may look virtually the same. After checking the word *samudāgacchati* in line 6, column 2, of the sample, I am of the opinion this manuscript has essentially the same *sa* and *ma* as does our script, but that, because of the fancy, patient strokes which make a wedge shape at that corner of the *sa* and a generous filled-in loop for the *ma,* there is no danger of confusing the two. In our script *ts-* and *tm-* (q.v.) are written the same.

The next test is with the pair *ta* and *bha.* These are also theoretically distinguished in our script, and in fact usually are. The difference is that in the *bha* the final curve is made with a separate thick stroke and sharper bend than in the *ta,* which, moreover, is made with a continuous line. But with the inevitable variations in writing each of these characters, there are a number of places where only the context or the Tibetan translation can decide between the two. A comparison of the word *bhavema* in line 1, column 2, and the word *tava* in line 1, column 3, indicates that Haas's manuscript distinguishes *bha* and *ta* by a thick wedge shape at the beginning of the final curve of *bha* and no comparable thickening of the *ta.* Assuming that the situation is general in the manuscript, it seems reasonable to conclude that both this manuscript and

our script have an essential difference between *ta* and *bha*, particularly in the thickening of the *bha* curve; but that, while this manuscript, of fancy style, emphasizes that thickened portion and thus clearly distinguishes between *bha* and *ta*, our script, of practical nature, tends to de-emphasize the thickened portion and lose the distinction between the two characters.

In our script *dha* and initial *e* are often difficult to distinguish. However, in the sample of plate XLIII the differences between the two are quite apparent.

In the light of those tests of the sample involving comparison with our script, it may be that Dr. Haas was a little premature in his criticism of the writing in that manuscript, but this is not my problem.

While scanning the sample to obtain the material presented above, I was sufficiently at home with that dated script, despite its flourishes, to justify to myself the conclusion that ours, already tentatively placed in the twelfth century, must be definitely placed there.

Some other features of our script deserve mention. The form of *jā* is unusual. Dr. Tripathi[23] tabulates the identical form as *ja* from an Orissa inscription of A.D. 1395. I am not in a position to know whether he is correct regarding the phonetic interpretation of that form as found in the inscription. However, it should be observed that our *jā* is virtually the Devanāgarī *ja*.

The two forms of *ś* as first member of certain ligatures are both Nepālī, as shown in the tables of Renou and Filliozat.[24]

Concerning the standard practice among Nepālese scribes of doubling certain consonants after superscript *r*,[25] our script adheres to this practice in writing *rṇṇ*. If only a single *ṇ* were written, the ligature would be indistinguishable from *l*-. In doubling *v* after *r*, our script follows this practice in general, but has many instances of only a single *v* after *r*. Perhaps the manuscript which the scribe was copying had only the single *v*, and he was not uniform in the transposition into his own script.

The examples of *virāma* in our script are not without interest. The most frequent one is with final *t*, and the scribe varies this form. Bühler writes:

> In the older inscriptions, the Virāma is still frequently placed above the vowelless consonant, for which invariably a final form is used; and it receives a tail, which is

[23] K. B. Tripathi, "The Palaeography of Early Oriya Inscriptions," *Orissa Historical Research Journal*, 3 (March, 1955), pl. IX.

[24] Renou and Filliozat, *op. cit.*, 695.

[25] John Brough, "The Language of the Buddhist Sanskrit Texts," *BSOAS*, 16:2 (1954), 354, writes, with reference to the superscript *r*, "Since the following consonant is regularly doubled. . . ." This concerns the practice of Newar scribes who are presumably later than the scribe of our script.

drawn downwards to the right of the Mātṛkā (see, *e.g.*, plate IV, 22, xiv). But even more commonly it stands below the consonant, and it occurs in this position already in the inscriptions with transitional forms (plate IV, 22, xi).[26]

His references on plate IV are to inscriptions of the sixth century of the Christian era. Some of the ways of writing the *virāma* in our script are apparently quite archaic, and here again we may presume influence of the manuscript that was being copied.

In the twelfth century many changes were occurring in the scripts of northeast India. Nepālese script was subject also to the influence of Bengal. Buddhist monks must have realized that old manuscripts were fast becoming difficult or impossible to read. Some *paṇḍit* decided to transcribe a manuscript of archaic script into his form of Nepālese writing, because the work was by one of the greatest of Buddhist teachers, Asaṅga. Some features of this older script have inevitably remained as traces in the new production. Our script is a popular form of Vartula, the rounded script of Nepal. The old script was perhaps a form of *siddham*, or *siddhamātṛkā*, of some centuries previous. Then the scribe, or someone else, brought the text to Tibet.

[26] "Indian Paleography," 56.

CHAPTER II

LITERARY HISTORY

THE DATE OF ASAṄGA (ASAṄGA AND VASUBANDHU)

THE only information we have about the life of Asaṅga is based on legendary material. The most reliable facts are known through the life of his brother Vasubandhu in the account brought to China by Paramārtha and translated by Takakusu.[1] Lévi, believing Asaṅga to be the author of the *Mahāyāna-Sūtrālaṃkāra*, gives a résumé of the Asaṅga legend according to Paramārtha, as well as according to the Chinese pilgrim Hsüan-tsang and the Tibetan lama Tāranātha.[2]

Accordingly, it will be necessary to dwell upon the life of Vasubandhu. Frauwallner's work, *On the Date of the Buddhist Master of the Law Vasubandhu*,[3] contains most of the chief data. I have read this book several times in the past few years, and am grateful to the author for making this material conveniently available. However, I cannot agree with his conclusions. I contend that more satisfactory conclusions can be reached on the basis of substantially the same textual materials that he utilized.

The authority.—Frauwallner writes (p. 13): "Our oldest and best authority, Paramārtha, in his biography of Vasubandhu treats the brother of Asaṅga and the author of the *Abhidharmakośa* as one and the same person." But Frauwallner purports to prove that they are not the same person. Taking into account all the material—that by Paramārtha as well as by others—we must admit that it is not completely consistent. For any solution of Vasubandhu's date—and a number of attempts have been made—we must proceed by accepting certain of the data and somehow or other getting rid of or disregarding other data. Is there some criterion for this selective process? I think there is: we must, if at all possible, accept the main facts of the "oldest and best authority," and it *is* possible. Any modifications introduced should be in accordance with other Buddhist traditions.

The two Vasubandhus.—Frauwallner writes (p. 21): "First, in three passages of his work (*Sphuṭārthā*, ed. U. Wogihara, p. 35, 20; 289, 6; 347, 9) Yaśomitra mentions an older Vasubandhu (*vṛddhācārya-Vasu-*

[1] J. Takakusu, "The Life of Vasu-bandhu by Paramārtha (A.D. 499–569)," *T'oung Pao*, Ser. II, 5, 269–296.

[2] Sylvain Lévi, *Asaṅga: Mahāyāna-Sūtrālaṃkāra* (Paris, 1911), II, 1–7.

[3] E. Frauwallner, *On the Date of the Buddhist Master of the Law Vasubandhu*, Serie Orientale Roma, III (Rome, 1951).

bandhuḥ and *sthaviro Vasubandhuḥ*) as supporter of an opinion quoted in the *Abhidharmakośa*. . . . Thus he knows, besides the author of the *Abhidharmakośa*, also an older bearer of the same name." Frauwallner believes that Paramārtha's account—admittedly a composite of loose parts—has confused the two Vasubandhus. Certainly, later times recognized only one Vasubandhu. This is true of Hsüan-tsang (599–664) and of the still later Tibetan tradition. It is feasibly true also of Paramārtha (499–569). However, Frauwallner (p. 21) decides that Yaśomitra is "a younger contemporary of Paramārtha." Bagchi writes: "Paramārtha . . . was well trained in all the branches of Buddhist literature. After completing his education he went to North India, where he settled most probably at Pāṭalīputra."[4] If Yaśomitra is able to know that there are two Vasubandhus, why should not the very learned Paramārtha know that also, being slightly older than Yaśomitra?

The significant contrast.—Frauwallner concludes (p. 54): "A careful examination of the information on the life and dates of Vasubandhu shows that there were two persons of this name, an elder and a younger one. The elder Vasubandhu is the brother of Asaṅga, the head of the Yogācāra school. The younger Vasubandhu is the author of the *Abhidharmakośa*." He proceeds to detail the leading events attending the two Vasubandhus of his solution. Thus he writes (pp. 54–56):

> Vasubandhu the elder was probably born about the year 320 A.D. His home city was Puruṣapura, modern Peshāwar. His father, the Brahman Kauśika, filled the respected post of a state teacher [Frauwallner gives the Chinese characters]. He had two brothers, an elder one, Asaṅga, and a younger one, Viriñcivatsa. According to a secondary tradition [a note gives reference to K'wei-chi] he was born from the same mother as Asaṅga. In his youth, Vasubandhu belonged to the school of the Sarvāstivādin and wrote numerous works (the tradition speaks of 500), which were soon forgotten and lost. . . . Later on he was converted by his brother Asaṅga to Mahāyāna and composed, according to tradition, 500 Mahāyāna works . . . He died before his brother Asaṅga, possibly about 380 A.D.
>
> Vasubandhu the younger was born about 400 A.D. The tradition has nothing to say about his birth place and origin. We know only that Buddhamitra was his teacher. He himself belonged to the Sarvāstivāda school, but leaned more and more towards the Sautrāntika school. At the climax of his activity he enjoyed the favour of the Gupta ruler Skandagupta Vikramāditya (c. 455–467). Especially Narasiṃhagupta Bālāditya (c. 467–473), whose preceptor he had been, summoned him after his accession to Ayodhyā, modern Oudh, and showered on him the highest honours. . . . After the composition of the *Abhidharmakośa* he successfully defended himself against the attacks of the grammarian Vasurāta. But he refused on account of his old age a disputation with the Vaibhāṣika master Saṃghabhadra, who attacked his commentary to the *Abhidharmakośa* from the orthodox Vaibhāṣika point of view. He died around the year 480 A.D. in Ayodhyā, at the age of 80 years.

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[4] P. C. Bagchi, *India and China*, 2d ed. (Bombay, 1950), 43.

To borrow a term much employed in linguistics—"significant contrast"—we see that the two Vasubandhus sketched above do not have this contrast. Of course the dates were not part of the extant biographies, and so they do not count. If we know the home city for one Vasubandhu, we do not know it for the other. The same can be said for family, teacher, royal patronage, place of death. Both Vasubandhus are said to have belonged to the Sarvāstivādin school. In effect, after Frauwallner has taken apart these two Vasubandhus, we can put them together again without contradiction. The result is the Vasubandhu of Paramārtha's biography, the brother of Asaṅga, the author of the *Abhidharmakośa* and self-commentary. (Other works would have to be decided individually.)

Still there are two Vasubandhus. Any exposition devoted to the particular Vasubandhu who was not the brother of Asaṅga is a departure from our main topic. But, since I have rejected Frauwallner's solution, it is incumbent upon me to show an alternate position, even if only briefly.

Two Vasubandhus can be distinguished in "significant contrast" of doctrine. The Vasubandhu who was Asaṅga's brother developed a school of Buddhist idealist philosophy, usually called Vijñaptimātra ('representation only') or Cittamātra ('mind only'). There was an earlier Vasubandhu who belonged to the Mādhyamika school of Buddhist philosophy, founded by Nāgārjuna. Kumārajīva (344–413), who started the Chinese Mādhyamika school of San-lun (San-ron), based on three Mādhyamika works (see Frauwallner, *op. cit.*, 34, 48), translated two works attributed to a Vasubandhu (*ibid.*, 35–36), one a commentary on the Mādhyamika work *Śataśāstra* by Āryadeva and the other the *Bodhicittotpādanaśāstra*. Works dealing with the topic of the latter are in the Mādhyamika section (*dbu-ma*) of the Tibetan Tanjur. Thus there is a *Bodhicittotpādavidhi* attributed to Nāgārjuna (T. *klu sgrub*), no. 3966 in the Tōhoku catalogue; nos. 3967–70 of the same catalogue section are concerned with the same topic.

Frauwallner (p. 35) shows that Kumārajīva's teacher Sūryasoma recommended to him a book which he brought in his book-basket: "Once upon a time the great teacher Vasubandhu composed this instruction (*upadeśa*). It is the right instruction. Thou shalt not accept nor reject its stanzas. And thou shalt not accept nor reject its text." Frauwallner believes that the work in question was probably the *Saddharmapuṇḍarīkopadeśa*. This is reasonable in the light of the source of the passage (*idem*): "Péri . . . has called attention to an important statement by Kumārajīva, handed down by his pupil Sêng-chao [Frauwallner gives the Chinese characters], in a postface to the translation of the *Saddharmapuṇḍarīkasūtra*, and preserved in Hui-hsiang's *Fa hua ching chuan*

chi (T 2068, ch. 2, p. 54b, 6 ff.)." However, a *Saddharmapuṇḍarīka* commentary is attributed to the Vasubandhu discussed in Paramārtha's notes.[5] Since I have upheld the authority of Paramārtha's account, I am not ready to admit that the book brought by Kumārajīva was that particular *upadeśa*. We may inspect the Chinese versions (*Taishō*, nos. 1519–20) to see if the work fits the description of stanzas and text, since stanzas are readily observed in the printing of the *Taishō* edition. Then in the same volume (no. 26) we may turn to work no. 1524, an *upadeśa* by Vasubandhu on the Pure Land doctrine, composed of a number of verses with commentary, and I dare say we should find that the latter work much better fitted the description. This is a fundamental text of the Jōdo-Shin sect,[6] whose first two patriarchs are Nāgārjuna and Vasubandhu. Takakusu writes, "Nāgārjuna's *Daśabhūmi Sūtra* and Vasubandhu's commentary on it are the Indian authorities recognized by the Jōdo School."[7] Hence the early Vasubandhu (perhaps first half of fourth century) is not only Mādhyamika but also possibly the Vasubandhu of the Pure Land (Jōdo) school. Several of his works are extant, principally in Chinese translation. In Paramārtha's life of the later Vasubandhu,[8] we learn that the three brothers were originally all named Vasubandhu, but only the middle son eventually retained this as his religious name. It is somewhat curious that all the sons should be given this name. But if we suppose a devout Buddhist parent anxious to enroll all the sons in the priesthood (all three were enrolled) and having great admiration for a celebrated Buddhist teacher of the preceding generation who was named Vasubandhu, the naming becomes clear.

The dates.—A portion of Asaṅga's *Bodhisattvabhūmi* was first translated into Chinese at some time between 412 and 418. Hence the basic part of the *Yogācārabhūmi*, containing the *Bodhisattvabhūmi*, must have been in existence in the first decade of the fifth century. It is possible that the subsequent four divisions (*Vastu-saṃgrahaṇī*, etc., *infra*) of the *Yogācārabhūmi* had not yet been written, i.e., that this translation into Chinese took place during Asaṅga's lifetime. If I now agree with Frauwallner that the lifetime of Vasubandhu the younger (whom I take, in disagreement with Frauwallner, to be the brother of Asaṅga) falls almost completely within the fifth century, and that his period of great prominence

[5] Takakusu, *op. cit.*, 292.

[6] The work is translated into English under the title "Amitāyus-Sūtropadeça with the Hymn of Devotion, by Bodhisattva Vasubandhu," from the Japanese, facing the English, in *Selected Texts of Shin Buddhism*, Buddhist Publication Series, no. 1 (Kyoto, 1953), 36–63. The title *Sukhāvatī-Vyūhopadeśa*, mentioned *ibid.*, 33, is the usual reference to this work.

[7] J. Takakusu, *The Essentials of Buddhist Philosophy*, 2d ed. (Honolulu, 1949), 167.

[8] Takakusu, "The Life. . . .," 272–275.

was in the middle of the fifth century, the difference in age between the two brothers immediately presents a chronological difficulty. But the difficulty vanishes if we accept the secondary tradition of China, mentioned above, that Asaṅga and Vasubandhu were *half brothers*, which is the chief tradition preserved in Tibet. In Bu-ston's history of Buddhism[9] we read that a woman of the Brāhmaṇa caste had a son Asaṅga from her union with a Kṣatriya, and later a son Vasubandhu from her union with a Brāhmaṇa. If the story were not true, it would be difficult to imagine any reason for such a tradition to start. If we assume that a woman when quite young had a son Asaṅga, and that many years later toward the end of her child-bearing career had two sons in quick succession through union with a different father, the stage is set for understanding not only the chronology but also certain puzzling aspects of Vasubandhu's biography. It means that Asaṅga could already be engaged in a mature work destined to be of enduring fame in the Buddhist world while Vasubandhu had hardly been born or was a mere child or lad. It makes more reasonable the statement in Paramārtha's life: "After the death of Asaṅga, Vasu-bandhu began to write the Mahā-yāna treatises and comment on several Mahā-yāna sūtras."[10]

Frauwallner writes (p. 21): "Furthermore, in a passage where Vasubandhu speaks of *pūrvācāryāḥ*, 'teachers of yore' (p. 281, 27 on *Abhidharmakośa*, III, v. 15c), he [Yaśomitra] explains this expression as 'Asaṅga etc.' (*pūrvācāryā Yogācārā āryāsaṅgaprabhṛtayaḥ*)." Frauwallner rightly points out in a note: "What Vasubandhu means with the expression *pūrvācāryāḥ*, is another question. The opinions of the commentators widely differ in each case. This does not, however, touch our argument, for which the only important thing is that Yaśomitra sees in Asaṅga such an old master." Of course, Yaśomitra might well be mistaken in his interpretation of what Vasubandhu means by the expression, but it is certain that Yaśomitra takes Asaṅga to be a *pūrvācārya* with respect to Vasubandhu. In the light of the foregoing discussion of the half brothers, this is understandable. Asaṅga belongs to the immediately preceding generation. Furthermore, he "converted" Vasubandhu to the Mahāyāna and therefore stands in relation to him as a father to a son. Also, while Asaṅga is a Yogācāra, Vasubandhu is given over to dogma, the doctrinal side of *yoga* theory rather than to the practice.

The foregoing considerations enable me to propose approximate dates for Asaṅga: *circa* 375–430. This is fairly close to Lévi's conclusion: "Une série de synchronismes bien établis permet d'affirmer que son activité

[9] E. Obermiller, *History of Buddhism by Bu-ston* (Heidelberg, 1932), II, 137.
[10] Takakusu, "The Life . . .," 292.

couvre toute la première moitié du V[e] siècle, en débordant de part et d'autre sur les deux extrémités de cette période."[11]

Perhaps this is the proper place to discuss briefly certain difficulties in Paramārtha's account that led Frauwallner as well as other scholars to become skeptical. Referring to the parts of that account, he says (pp. 15, 17):

Particularly the transition from the second to the third part has always striken [*sic*] the attention of the scholars. Vasubandhu stands at the end of a glorious career and has just refused a disputation with Saṃghabhadra on account of his old age. And now we are requested to believe that the old man is converted by his brother and develops yet a far-reaching activity at the service of Mahāyāna. . . . Lastly, I should like to point out that there is not a single word about Asaṅga in the whole of the second part of the biography, which treats of the author of the *Abhidharmakośa*, while on the contrary he plays an outstanding role in the life of his brother Vasubandhu, where his absence would be unthinkable.

The difficulty vanishes if we consider the implications of the words attributed to Vasubandhu on his declining to enter the debate: "I am now already old. You may do as you please. I formerly composed the śāstra to refute the doctrines of the Vibhāṣa."[12] It may well be that Vasubandhu composed his *Abhidharmakośa* when he was fairly young, writing the basic *kārikās* from the Vaibhāṣika standpoint and the self-commentary from the Sautrāntika standpoint[13] in order to help bridge the two seemingly irreconcilable schools. At the time of composition, his work may well have been ignored, and perhaps he was less welcome in those quarters than he had previously been. This would be a propitious moment for Asaṅga to "convert" him to the Mahāyāna. After he had attained fame in the latter school, his earlier work, the *Abhidharmakośa*, would gradually attain a circulation and following which it could never have had if he had remained in the Sautrāntika school. Thus, in his old age, works might be written in attempted refutation of his *Abhidharmakośa*. Understandably he would not care to debate it. In this light it is reasonable that the part of Paramārtha's account dealing with the *Abhidharmakośa* should make no mention of Asaṅga. In my view this is because Vasubandhu composed the *Abhidharmakośa* before he became associated with Asaṅga, and the attempted refutations of his work occurred years after Asaṅga's death. And of course it was not an old man who was converted to the Mahāyāna. It is simply that the part of the account dealing with Vasubandhu's conversion to the Mahāyāna begins immediately after the part dealing with the *Abhidharmakośa*.

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[11] Lévi, *op. cit.*, 1–2.
[12] Takakusu, "The Life . . .," 290.
[13] *Ibid.*, 287–288.

THE LIFE OF ASAṄGA

Here some leading data from the biographies will be correlated with material from texts.

Dates.—In the foregoing section I decided Asaṅga's dates to be *circa* 375–430.

Place of birth.—According to Paramārtha (P.), Asaṅga was born in the Gāndhāra region, in the city of Puruṣapura, the modern Peshāwar.

Family.—According to P. he was one of three brothers—sons of a Brāhmaṇa of Kauśika clan—all named Vasubandhu. The oldest was or became distinguished from the others by the name Asaṅga, the youngest by the name Viriñcivasta, the middle son keeping the name Vasubandhu. According to a secondary tradition introduced into China and the chief Tibetan tradition, Asaṅga and Vasubandhu had the same mother; according to the Tibetan Bu-ston, she was a woman of the Brāhmaṇa caste called *Prasannaśīlā (T. *gsal baḥi tshul khrims*). According to the latter source, Asaṅga's father was a Kṣatriya, while Vasubandhu's was a Brāhmaṇa. In the foregoing section, the secondary tradition was accepted.

Hīnayāna ('small vehicle').—According to P., all three brothers entered the Sarvāstivādin school. According to Hsüan-tsang (H.), Asaṅga first belonged to the school of the Mahīśāsakas. These two accounts are not necessarily inconsistent. "Sarvāstivādin" may refer here to the ordination lineage rather than to doctrinal position.[14] Or Asaṅga may have been a Sarvāstivādin for a short time, then a Mahīśāsaka. It must also be considered that the Mahīśāsaka is a branch of the Sarvāstivādin, according to one list, or a branch of the Ārya-Mūlasarvāstivādin, according to another list.[15] In short, the Mahīśāsaka had various specialized doctrines or doctrinal differences as an offshoot from the Sarvāstivādin in the third century after Buddha.[16] Vasumitra makes a distinction between the original Mahīśāsaka and some subsequent differentiated doctrines.[17] Bareau writes:

> Les Mahîçâsaka sont signalés dans le nord-ouest (Gandhâra, U*ddiyâna*) et dans le sud (Nâgârjunik*onda*, Banavasî), mais ils avaient complètement disparu de l'Inde

[14] Although it is a situation some centuries after the period in question, only the Mūla-Sarvāstivādin Vinaya was translated into Tibetan. This is the ordination lineage of Tibetan *bhikṣus*. However, the doctrinal positions in Tibet are Mahāyāna, and often tantric.

[15] André Bareau, *Les Sectes bouddhiques du Petit Véhicule* (Saïgon, 1955), 24.

[16] Jiryo Masuda, *Origin and Doctrines of Early Indian Buddhist Schools* (Leipzig, 1925), 16, a translation of the Hsüan-tsang version of Vasumitra's treatise; André Bareau, "Trois traités sur les sectes bouddhiques attribués à Vasumitra, Bhavya et Vinītadeva," *JA*, 1954, 237.

[17] Masuda, *op. cit.*, 58, 62; Bareau, "Trois traités . . .," 259, 262.

avant 600.[18]. . . Deux Sûtra tardifs témoignent de l'existence, dans le Nord-Ouest de l'Inde, sans doute plus précisément dans l'*Uddiyâna*, d'une communauté dans laquelle cinq sectes vivaient en parfait accord: les Mahîçâsaka, les Dharmaguptaka, les Kaçyapîya, les Sarvâstivadin et les Mahâsânghika. D'après ces ouvrages, les Mahîçâsaka se distinguaient par leurs vêtements bleus et par leur talent à pénétrer la subtilité de la méditation (*dhyâna*) en poursuivant ce qui est abstrait et obscur.[19]

This last information is especially relevant to Asaṅga, since his biographies agree that he earnestly pursued the practice of *yoga* with eventual outstanding success. This is borne out by the Third Yogasthāna of his *Śrāvakabhūmi*, which is couched mostly in the form of direct address by the *yogin* to the disciple, for it would certainly be audacious to write in this way if Asaṅga were not himself a master of *yoga*. Indeed, the very title of his chief work, *Yogācārabhūmi*, implies, in the Indian context, personal proficiency in the subject.

This evidence piling up in favor of Asaṅga's basic, or early, adherence to the Mahīśāsaka position is further strengthened by a doctrinal distinction between the Sarvāstivādins and the Mahīśāsakas, as pointed out by Masuda: "The four fundamental dhyānas are called by the Sarvāstivādins the lokottara-dhyānas. This is a proposition in opposition to the Mahīśāsakas who entertained the contrary opinion."[20] The contrary opinion as held by the Mahīśāsakas is that there are no transcendental abstract meditations (*lokottaradhyāna*). Since they could not deny the four *dhyānas*—a fundamental doctrine of Buddhism—(and see Bareau's remark, above, regarding their skill in *dhyāna*), we must conclude that they understood those *dhyānas* to be mundane (*laukika*). Now it is fundamental to Asaṅga's *Śrāvakabhūmi*, and extensively set forth in the Fourth Yogasthāna, that the passage through the four *dhyānas* of the 'realm of form' (*rūpadhātu*) and then through the 'formless realm' (*ārūpya*) is the mundane path (*laukikamārga*). The supramundane path (*lokottaramārga*) involves the intense contemplation of the four Noble Truths. Both paths require a 'single area of thought' (*ekāgratācitta*).

With this presumed Mahīśāsaka adherence in mind, let us consider a few of the later differentiated doctrines of the Mahīśāsaka. One of these is presented here with the Tibetan translation in the Derge Tanjur edition (*Ḥdul ba*), Su, 146b-3, and my translation: / *sems pa la ni las yin no / lus daṅ ṅag gi las ni med do* / '*Cetanā* means action (*karma*). There is no [independent] action of body and speech.' The T. *sems pa la* indicates that the original Sanskrit had the locative form *cetanāyāṃ*. I under-

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[18] Bareau, *Les Sectes* . . ., 40.
[19] *Ibid.*, 182.
[20] Masuda, *op. cit.*, 51.

stand the inflection here to indicate definition of *cetanā*, the common usage of the locative in the Sanskrit grammatical works.[21]

In Buddhism there is a threefold group of *karma*: that of body, speech, and mind, a classification that occurs, for example, in Asaṅga's *Paramārtha-gāthā*. The proposition asserts, more fully, that *cetanā* is action of mind (*manaskarma*) on which the other two kinds depend. In Asaṅga's *Abhidharma-samuccaya* (ed. Pradhan), 5-6, *cetanā* is defined as follows: *cetanā katamā / cittābhisaṃskāro manaskarma / kuśalākuśalā-vyākṛteṣu cittapreraṇakarmikā //* 'What is *cetanā*? It is the action of mind (*manaskarma*) having instigations of thought(s). It has the agency inciting thought to virtue, non-virtue, and the indeterminate.' Asaṅga gives a specialized form of this definition in his *Śrāvakabhūmi* (in a passage presented and translated in my chap. iv), in which he says in part: *śamatha-vipaśyanānukūlaṃ kāyakarma vākkarma samutthāpayati*. 'It arouses action of body and action of speech consistent with calming and higher vision.' In short, *cetanā*, which I render as 'thinking-volition,' is the action of mind that arouses action of body and of speech. Asaṅga appears to be giving an expanded form of the Mahīśāsaka proposition. This is not to maintain that the Mahīśāsakas exclusively take this position. If we assume that their proposition implies that *cetanā* is mental action, we must further note that according to Bareau[22] the thesis "La *cetanâ* est acte mental" was held by the Sarvāstivādin as well as by the *Śāriputrābhidharmaśāstra* and was opposed by the Sautrāntika. Immediately thereafter Bareau shows that the thesis "Il y a des actes corporels et vocaux hors de la *cetanâ*" was held by those same two and opposed by the Dārṣṭāntika as well as by the Sautrāntika. Of course, the Mahīśāsaka thesis implies that all action of body and of speech is dependent on *cetanā*. The argument revolves around what is meant by *karma*, a cardinal doctrine of all the Indian schools, whether or not Buddhist. When the Mahīśāsakas define *cetanā* as *karma*, they presumably mean the *karma* which determines destiny (*gati*).

The fact that a principal opposition is Sautrāntika and Dārṣṭāntika (itself an earlier form of Sautrāntika) arouses my skepticism toward the view of Masuda when he says,

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[21] Masuda (*ibid.*, 62) translates this from Chinese: "Will (cetanā) [Masuda gives the Chinese character] is the source of actions (karma) (lit. actions are indeed will). There are no actions either by word or deed (lit. body) (which come into being without the sanction of the will)." Bareau, "Trois traités . . .," 262, translates it: "L'acte (*karman*) est en réalité entendement (*cetanā*), il n'y a pas d'actes du corps (*kāya*) ni de la voix (*vāc*). [Toute la responsabilité des actes, même corporels ou vocaux, incombe à la seule pensée, qui les a décidés.]"

[22] Bareau, *Les sectes . . .*, 275.

> But we have several reasons to believe that the Mahāsaṃghikas preceded the Sautrāntikas whose thoughts have influenced the founders of the Yogācāra school. It seems to me that the Sautrāntika idea of the ekarasaskandha of the subtle consciousness which becomes the substance of transmigration (XII, 1) from which the current five skandhas come into existence was derived from the Mahāsaṃghika thought.[23]

Thus Masuda believes that the Yogācāra teaching of an *ālaya* consciousness (*ālayavijñāna*) was derived from the Sautrāntikas.

This leads directly to the consideration of another proposition of the later Mahīśāsakas. This is missing from the Tibetan text (in the Derge ed.). Masuda's translation of Hsüan-tsang's version of Vasumitra's treatise follows. "8. The skandhas, āyatanas and dhātus are also always present."[24] Masuda refers to the commentary of Hsüan-tsang's disciple K'wei-chi when he writes:

> According to the Shu-chi the constant existence of the skandhas, āyatanas and dhātus is said to have been postulated of the "bījas [Masuda gives the Chinese characters] (or seeds)" and not of the current (*samudācāra*) skandhas, āyatanas and dhātus. This is undoubtedly an ingenuous [*sic* for ingenious] interpretation, because otherwise the present proposition contradicts one of the other doctrines of the Mahīśāsakas, namely the doctrine of the perpetual destruction and recreation of the saṃskāras (XI A, 23). This interpretation is subject, however, to a serious doubt. As it is well-known the bīja theory, i.e., the theory of the causation of the phenomena out of the bījas, plays an important role in the later Yogācāra literature, such as the Vijñaptimātrasiddhi-śāstra, etc. I am unable, at present, to ascertain if the Mahīśāsaka Ābhidharmikas had already the bīja theory in mind.[25]

A passage quoted, translated, and commented upon in my chapter iv, in the analysis of the Third Yogasthāna, shows that Asaṅga in the *ākṣepa(ka)-hetu*, which his *Abhidharma-samuccaya* makes stand for the first three members of Dependent Origination, includes as well the seeds (*bīja*) of 'name-and-form' (*nāmarūpa*), 'six sense bases' (*ṣaḍāyatana*), 'contact' (*sparśa*), and 'feeling' (*vedanā*), which in their manifest form are numbers four through seven of Dependent Origination, called by Asaṅga the *ākṣiptaka-hetu* and, of course, including the *skandhas*. In other words, we can go to the earlier Yogācāra literature of Asaṅga for this same *bīja* theory. Masuda finds it difficult to admit K'wei-chi's explanation because he (Masuda) seeks to derive certain fundamental ideas of the Yogācāra school from the Sautrāntikas, who in various ways are opposed to the Mahīśāsakas. However, K'wei-chi's commentary is quite consistent with what has already been explained, that Asaṅga belonged to the later Mahīśāsakas. We do not have to force Asaṅga's views out of the Sautrāntikas when, without forcing, we can find them consistent with propositions of the later Mahīśāsakas.

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[23] Masuda, *op. cit.*, 68.
[24] *Ibid.*, 63.
[25] *Idem.*

Discussion of such propositions takes much space and involves subtle arguments. Therefore I shall simply set forth my tentative conclusion that various parts of Asaṅga's *Yogācārabhūmi*, and especially the *Śrāvakabhūmi*, are basically the doctrines of the later Mahīśāsakas, always subject to further influence of Asaṅga's Mahāyāna views. The later Mahīśāsaka is Asaṅga's Hīnayāna school.

Mahāyāna (*'great vehicle'*).—Asaṅga writes in his *Bodhisattvabhūmi* (222.27 to 223.3): *tadekatyāṃś ca saṃbhāra-rakṣopacaye saṃniyojayati. yad uta hīnayāna-niḥsṛtiṃ cā 'rabhya mahāyāna-niḥsṛtiṃ vā.* [The *cā 'rabhya* should be emended to *vārabhya.*] 'He [the *bodhisattva*] installs some of those [sentient beings] in the guarding and accumulating of the requisites, namely inaugurating either a reliance on the small vehicle or a reliance on the great vehicle.' This passage, among others, makes it clear that Asaṅga distinguishes between a 'small vehicle' (*hīnayāna*) and a 'great vehicle' (*mahāyāna*). Usually, however, he discusses the distinction in terms of the auditors *or* disciples (*śrāvaka*) and self-enlightened ones (*pratyekabuddha*) on the one hand, and *bodhisattvas* on the other. Thus he writes (*ibid.*, p. 3): *tatra sarva-śrāvakapratyekabuddhānāṃ tad gotraṃ kleśāvaraṇa-viśuddhyā viśudhyati na taj jñeyāvaraṇa-viśuddhyā. bodhisattva-gotraṃ punar api kleśāvaraṇa-viśuddhyā 'pi jñeyāvaraṇa-viśuddhyā viśudhyati.* 'Among them, the lineage (*gotra*) of all the *śrāvakas* and *pratyekabuddhas* becomes pure through purification of the obscuration of corruption, not through purification of the obscuration of the knowable. However, the lineage of *bodhisattvas* becomes pure not only through purification of the obscuration of corruption, but also through purification of the obscuration of the knowable.'

This last passage makes it clear that the attainment of the 'great vehicle' is actually the attainment of the 'small vehicle' plus an extra attainment. Hence, when Asaṅga devotes a large section of his *Yogācārabhūmi* to the *Śrāvakabhūmi* and another large section to the *Bodhisattvabhūmi*, he is not explaining two antithetical paths. The two passages quoted above show why Asaṅga is just as devoted to the writing of the *Śrāvakabhūmi* as he is to that of the *Bodhisattvabhūmi*. Furthermore, those passages justify the attention paid in the foregoing discussion of Asaṅga's Hīnayāna school to doctrines of the Mahīśāsakas. It does not follow that because Asaṅga was "converted" to the Mahāyāna he thereby forgot or rejected his former views.

Asaṅga's own definition of 'Trustworthy Scriptures' (*āptāgama*) is in point: *yad sarvajña-bhāṣitam / tato vā śrutvā tatrānudharmaṃ vā /* 'Whatever has been expressed by the omniscient one, or heard from him,

or is a doctrine consistent therewith.'[26] The variegated content of the *Yogācārabhūmi* suggests that Asaṅga held to the chief doctrines of his Hīnayāna school and that his conversion to the Mahāyāna amounted to addition of as much of that Mahāyāna as he felt was consistent with his background beliefs, as previously, those of the Mahīśāsakas. In this way he apparently freed himself from sectarian narrowness in a Hīnayāna school while avoiding the extremes of the Mahāyāna.

The problem of Asaṅga's Mahāyāna sources is difficult. One highly influential *sūtra* is undoubtedly the *Saṃdhinirmocanasūtra* (conveniently available through Lamotte's translation).[27] Asaṅga is supposed to have written a brief commentary on this *sūtra*, the *Ārya-Saṃdhinirmocana-bhāṣya* (no. 3981, Tōhoku catalogue). There are a number of quotations from this *sūtra* in the *Yogācārabhūmi*, some of considerable length. The earliest one I noticed was in the first part of the work, Derge Tanjur, *Sems tsam*, Tshi, 192a-6, 7: *zab moḥi don gyi dgoṅs pa ṅes par ḥgrel pa las / . . .* 'As said in the *Saṃdhinirmocanasūtra . . .*' Of more importance than quotations is the extent to which Asaṅga incorporates the teachings and terminology of this *sūtra* in his work. Since it is a Mahāyāna *sūtra*, we would not expect much influence in the *Śrāvakabhūmi*. But even in this *bhūmi* there is little doubt that chapter viii of the *sūtra* is influential in respect to the teaching of calming (*śamatha*) and higher vision (*vipaśyanā*). For example, at the outset of that chapter is a list of four meditative-object entities (*ālambanavastu*). These four are the four kinds of 'universal meditative object' (*vyāpya-ālambana*) in the *Śrāvakabhūmi*, Second Yogasthāna, as shown in my chapter iv. Chapter x of the *sūtra* has the four kinds of 'reason' (*yukti*), wrongly Sanskritized from Tibetan as *nyāya* by Lamotte, which are of great importance in the *Śrāvaka-bhūmi*, as my analysis in chapter iv shows.

Another influential work is the *Mahāyāna-Sūtrālaṃkāra*, which Lévi, who edited the original Sanskrit, thought was written by Asaṅga. I have already pointed out[28] a reference to that work by Asaṅga which apparently eliminates the possibility that he is the author. This should be repeated here. He writes (Derge T., Ẑi, 198a-4): *de la de bźin gśegs pas gsuṅs paḥi mdo sde rnams kyi don ji lta ba bźin du rnam par ḥgrel pa ni mdo sdeḥi rgyan źes bya ste.* 'In regard to that, the commentary truly representing the meaning of the *sūtras* promulgated by the Tathāgata is called *Sūtrālaṃkāra*.' The same remark occurs in the Chinese translation

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[26] Alex Wayman, "The Rules of Debate According to Asaṅga," *JAOS*, 78 (January–March, 1958), 35 n. 33.

[27] Étienne Lamotte, ed., *Saṃdhinirmocana Sūtra* (Louvain and Paris, 1935).

[28] Wayman, "A Report on the Śrāvaka-bhūmi and Its Author (Asaṅga)," *JBRS*, 42 (September–December, 1956), 324.

(*Taishō*, 30. 658b-8, 9). Lévi[29] shows a rigorous correspondence between the section titles of the *Bodhisattvabhūmi* and the *Mahāyāna-Sūtrālaṃkāra*. This indicates that Asaṅga used the latter work as a guide for the organization of material in his *Bodhisattvabhūmi*.

There were presumably some other Mahāyāna works that influenced Asaṅga's *Yogācārabhūmi*, especially the *Bodhisattvabhūmi* part and the exegesis of this *bhūmi* in the *Viniścaya-saṃgrahaṇī* part of the *Yogācārabhūmi*. What is the meaning of the expression *bodhisattva-piṭaka*, or *bodhisattva-sūtra-piṭaka*, which occurs at various points in the *Bodhisattvabhūmi*? On pages 156–157 it occurs in a compound with final member *mātṛkā*. It happens that a paragraph, pages 157–158, containing such a compound is quoted in Tsoṅ-kha-pa's *Lam rim chen mo* in the *bodhisattva* section. Fortunately, in the edition of the *Lam rim chen mo* with commentaries, Ṅag dbaṅ rab brtan[30] has a comment on this very point. It reads (*Lam rim mchan ma*, Kha, 311a-7 to b-1): *byaṅ chub sems dpaḥi sde snod ni saṅs rgyas phal po che daṅ / ma mo ni byaṅ sa daṅ / byaṅ saḥi tshul khrims leḥu la byaṅ sems kyi ma mo bsdus pa zer ba*. 'It is claimed that the *bodhisattva* collection (*bodhisattva-piṭaka*) is the *Buddha-Avataṃsaka* [the Kegon *sūtra* of Japanese Buddhism], that the "alphabet" (*mātṛkā*) is the *Bodhisattvabhūmi*, and that the Morality Chapter of the *Bodhisattvabhūmi* comprises the "alphabet" of the Mind of Enlightenment (*bodhicitta*).' [The translation 'alphabet' will be justified at the end of the present chapter.]

Teachers.—According to P., Asaṅga, after entering the Sarvāstivādin school, sought in vain to understand voidness (*śūnyatā*) and fell into profound despair. Then came the *arhat* Piṇḍola from eastern (*pūrva*) Videha, and with his instruction Asaṅga penetrated the 'small vehicle' (*hīnayāna*). According to our previous discussion, the *arhat* Piṇḍola may have belonged to the Mahīśāsakas.

Then, as P.'s account has it, Asaṅga utilized the supernatural powers of the 'small vehicle' (apparently the *ṛddhipāda*) to ascend to the Tuṣita heaven, the residence of the *bodhisattva* and future *buddha* Maitreya. The latter taught him voidness according to the Mahāyāna, as well as the 'Sunlight *samādhi*' (**sūryaprabhā-samādhi*), which enabled him to understand everything. But it was not sufficient for himself to understand, for we read:

Asaṅga, Teacher of the Law, then prayed saying: "I now intend to make all beings fully believe in the doctrine of the Mahā-yāna. I only pray thee, Oh Great Master,

[29] Lévi, *op. cit.*, 10–11.

[30] Wayman, "Introduction to Tsoṅ Kha Pa's *Lam rim chen mo*," *Phi Theta Annual*, Papers of the Oriental Languages Honor Society, University of California, 3 (July, 1952), 53.

to come down to Jambu-dvīpa and propound the Mahā-yāna in order that all beings may be fully convinced of it." Maitreya, thereupon, in accordance with his prayer, came down to Jambu-dvīpa at night, flooding it with great rays of light, had a large assembly of those connected with (the law) called in a lecture hall, and began to recite the sūtra of the Sapta-daśa-bhūmis. After having recited a passage he would explain its purport. The seventeen Bhūmis were finished during the nights of four months. Although all were together in one and the same hall listening to the discourse, it was, nevertheless, only Asaṅga, Teacher of the Law, who had access to the Bodhisattva Maitreya, while the others could merely hear him from afar.[31]

In a work extant only in Chinese, Asaṅga has expressed himself with relevance to the above-quoted passage. Demiéville[32] writes:

Dans les stances liminaires de son *Prakaraṇāryaśāsanaśāstra*,[33] ouvrage qu'il présente comme un abrégé de la *Yogācārabhūmi*, Asaṅga s'exprime en ces termes:

Ensuite je rends hommage au Grand Vénéré Compatissant [Maitreya],
Qui succédera au poste de Roi de la Loi omniscient,
Lui auprès de qui va prendre refuge le monde sans appui,
Lui qui a révélé et exposé la *Yogācārabhūmi*:
Naguère, moi, Asaṅga, je l'ai entendue de lui,
Et je vais maintenant résumer l'essentiel des *bhūmi*
. . . .

Demiéville notes, "H. Ui pense que dans ce traité les stances seules sont d'Asaṅga; le commentaire en prose serait de Vasubandhu." But as this work is the only one known that could possibly fit the description, it seems more proper to interpret the verses as the "sūtra of the Sapta-daśa-bhūmis" and the prose commentary as the explanation of their purport as set forth in the story. Both the verses and commentary are written by Asaṅga and are supposed to represent the teaching of Maitreya.

In contrast, the *Yogācārabhūmi* itself could scarcely be made to fit the description of the story. For one thing, it is not a *sūtra* but a *śāstra*. Again, it is not organized in a form with a thread of verses, or basic text, amplified with commentary, although in some places there are verses (e.g., the *Paramārtha-gāthā*). The nature of the *Yogācārabhūmi* is stated by Asaṅga himself in the part called *Yogācārabhūmi-Viniścaya-saṃgrahaṇī* (Tib. trans., Ẑi, 188b-3): / *de la sde snod bsdu ba ni ñan thos kyi sde snod daṅ* / *theg pa chen poḥi sde snod do* / *de la ma mo bsdu ba ni sa bcu bdun daṅ* / *bsdu ba bźiḥo* / 'Among them, comprisal of [*sūtra-*] *piṭakas* means *Śrāvaka-piṭaka* and *Mahāyāna-piṭaka*. Among them, comprisal of "alphabet" (*mātṛkā*) [i.e., Abhidharma] means the seventeen *bhūmis* and the four Comprisals' [i.e., *Vastu-*, *Paryāya-*, *Vivaraṇa-*, and *Vini-*

[31] Takakusu, "The Life . . . ," 274–275.
[32] Paul Demiéville, "La *Yogācārabhūmi* de Saṅgharakṣa," *BEFEO*, 44 (1954), 384.
[33] This is Demiéville's hypothetical restoration from the Chinese.

ścaya-saṃgrahaṇī]. This passage shows that the basic part of the *Yogācārabhūmi*, the seventeen *bhūmis*, including the *Śrāvakabhūmis* and *Bodhisattvabhūmis*, as well as the remaining four divisions of the *Yogācārabhūmi*, all belong to Abhidharma. In my chapter iv, the analysis of the First Yogasthāna contains the complete exposition of the twelve members of the Illustrious Law, of which the twelfth is called *upadeśa* and explained as the *Abhidharma-piṭaka*. In the definition of *upadeśa* Asaṅga writes, "The Abhidharma—the 'alphabet' of all (*sūtras*)—which extracts the main points of the *sūtra* texts and explains the *sūtra* texts . . ." (*sarvamātṛkā abhidharmaḥ sūtrāntaniṣkarṣaḥ / sūtrāntavyākhyānas* . . .). All this makes it very clear that Asaṅga's *Yogācārabhūmi* is based on the *sūtras*. His *Yogācārabhūmi* therefore cannot fit the story in P.'s account.

Incidentally, the explanation of the *Yogācārabhūmi* as *mātṛkā*, that is, Abhidharma, is consistent with the previously mentioned comment on the *Lam rim chen mo* to the effect that the *Bodhisattvabhūmi* is the *mātṛkā* of the *Buddha-Avataṃsaka* (the Kegon *sūtra*). According to that comment, the *Bodhisattvabhūmi* is the Abhidharma corresponding to the *sūtra* called the *Avataṃsaka*. The explanation strengthens an observation made elsewhere[34] that Asaṅga's *Abhidharma-samuccaya* constitutes a condensation of material from the *Yogācārabhūmi*.

The justification for introducing the foregoing technical considerations may be drawn from a remark by Duyvendak: "More important than any tradition about an ancient text, ascribing its authorship to such or such a person, is for me the testimony of the text itself. The text is, I believe, the primary historical fact."[35] That is why, in a section devoted to Asaṅga's teachers, some detail comes from a work in question. Western scholars have written at length on the problem of the historicity of Maitreya, the reputed teacher of Asaṅga. I believe that Demiéville has sufficiently demonstrated the absurdity of regarding Maitreya as a "historical personage."[36] Professor Tucci, who once held out for the "historical Maitreya," now agrees with Demiéville.[37] The latter refers to the commentator (especially on the works of Vasubandhu) Sthiramati when he writes,[38] "Sthiramati ajoute que Maitreya était comme la divinité tutélaire d'Asaṅga . . ." He has a note to "la divinité tutélaire": "*Iṣṭādevatā* d'après Tucci-Bhattacharya, *śraddhā-devatā* d'après Yamaguchi et Stcherbatsky. Le mot manque dans le manuscrit sanskrit; il est restitué d'après la version tibétaine." This refers to Sthiramati's sub-

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34 Wayman, "The Rules of Debate . . .," 31.
35 J. J. L. Duyvendak, trans., *Tao Te Ching* (London, 1954), 6.
36 Demiéville, *op. cit.*, 381 n. 4.
37 Giuseppe Tucci, *Minor Buddhist Texts*, part 1, Serie Orientale Roma, IX (Rome, 1956), 14.
38 Demiéville, *op. cit.*, 386.

commentary on the *Madhyāntavibhaṅga*. Demiéville thereafter mentions that Asaṅga is supposed to have received this work while in the '*samādhi* called stream of the doctrine' (**dharmasrotaḥ-samādhi*).

Concerning the works of Asaṅga.—The difficulty of determining the works of Asaṅga is indicated by this remark from Bu-ston's *History of Buddhism*, as translated by Obermiller:[39] "Moreover, Āryāsanga, having written down the five treatises of Maitreya, composed the *Tattvaviniçcaya* in which the subjects of the *Abhisamayālaṃkāra* and the *Prajñāpāramitā* are demonstrated (*en regard*), the Commentary on the *Uttaratantra*, the Commentary on the *Saṃdhinirmocana-sūtra* and other works." Obermiller has this note concerning the title *Tattva-viniścaya*: "De-ñid-rnam-ṅes. Cf. the introductory verses to Haribhadra's Abhisamayālaṃkārālokā—bhāṣyaṃ tattva-viniçcaye racitavān *prajñāvatām agraṇī / Āryāsanga iti prabhāsvara-yaçāḥ* . . . Tsoṅ-kha-pa in his Legs-bçad sñiṅ-po, Tsaṅ Ed. 20b-2-4, is of the opinion that this Tattva-viniçcaya could not have been composed by Asaṅga."

Wondering what reason Tsoṅ-kha-pa might have given for denying Asaṅga's authorship of a work not translated into Tibetan and therefore not available for inspection, I looked up the passage in Tsoṅ-kha-pa's Volume Pha. The *Legs bśad sñiṅ po* is his commentary on the terms *nītārtha* and *neyārtha*, which are controversial among the Buddhist schools. In the Lhasa edition the passage is in the same folio place as in the edition employed by Obermiller. The Tibetan passage runs as follows:

/ theg bsdus su dgoṅs ḥgrel draṅs te phyi rol med par bsgrubs nas phyi naṅ gi gzuṅ ḥdzin kun btags su bśad pa daṅ ḥgal źiṅ / byaṅ sa daṅ bsdu ba daṅ yaṅ ḥgal la der rnam ṅes kyi luṅ yaṅ draṅs pas / kha cig de thogs med kyis mdzad pa ni ma btags pa chen poḥo / bsdu bar dgoṅs ḥgrel gyi gleṅ gźiḥi leḥu ma gtogs pa leḥu lhag ma rnams phal mo che draṅs śiṅ dkaḥ gnas rnams legs par gtan la phab ḥdug pas slob dpon ḥdis ḥgrel ba zur du mdzad dgos par yaṅ mi snaṅ ṅo /

It is in conflict not only with the quotation of the *Saṃdhinirmocanasūtra* in the *Mahāyānasaṃgraha* explaining as *parikalpita* the inner and outer subject and object, by proving the non-existence of an external; but also in conflict with the *Bodhisattvabhūmi* and with the *Saṃgrahaṇī*. And since the decisive scripture (T. *rnam ṅes kyi luṅ*) is also quoted therein, the claim by some that it is a work by Asaṅga is very unreasonable. Leaving out the introductory (*nidāna*) chapter of the *Saṃdhinirmocana*, all the other chapters are quoted generously in the *Saṃgrahaṇī*, and the difficult spots well determined. Consequently there is no necessity for this teacher (*ācārya*) to make a side commentary.

It is plain that Tsoṅ-kha-pa refers to the *bhāṣya* on the *Saṃdhinirmocanasūtra* attributed to Asaṅga. In the Tibetan colophon to this work in the Derge Tanjur (no. 3981) occurs the phrase 'written by the *ācārya*

[39] Obermiller, *op. cit.*, 140.

Asaṅga' (*slob dpon thogs med kyis mdzad pa*). By *Saṃgrahaṇī* (T. *bsdu ba*), Tsoṅ-kha-pa presumably means all four major sections of the *Yogācārabhūmi* that follow the initial seventeen *bhūmis*. By 'the decisive scripture' (*rnam ṅes kyi luṅ*), he of course means the *Saṃdhinirmocanasūtra*. His reference is based on the Tibetan translation of the title of that *sūtra*, which is *Ḥphags pa dgoṅs pa ṅes par ḥgrel pa*. He has taken the *ṅes pa*, which ordinarily equals S. *niścaya*, and added *rnam par*, S. *vi-*, hence the *viniścaya-āgama*. Obermiller saw the words *der rnam ṅes* and somehow read them as *de ñid rnam ṅes* = S. *tattva-viniścaya*. His blunder is our gain of a remarkable passage. It shows that Tibetan scholars of long ago were sometimes less deceived by colophon attributions of authorship than are modern Western scholars. Tsoṅ-kha-pa demonstrates the spirit of Duyvendak's precept in rejecting Asaṅga's authorship of the *bhāṣya*. Knowing how profoundly Asaṅga has gone into the *Saṃdhinirmocanasūtra* in his monumental work, Tsoṅ-kha-pa cannot admit that the same author has written the eleven-folio minor commentary on the same *sūtra*. One could add that the *bhāṣya* in question does not exist in Chinese translation; but this is negative evidence.

Returning to the passage from Bu-ston's history, quoted above, we note that two other commentaries attributed to Asaṅga—one the *Tattvaviniścaya* on the *Abhisamayālaṃkāra*, and the other a commentary on the *Uttaratantra*—are both commentaries on works which Tibetan tradition includes among the five treatises of Maitreya, works which Asaṅga is supposed to have obtained from Maitreya in the Tuṣita heaven. However, these two are not among the works which the earlier Chinese tradition credits to Asaṅga's Tuṣita exploits. This fact should make us wary about these two commentaries, but to be fair each work has to be considered individually.

Fortunately, the second of the two commentaries, plus the basic text, was among the Sanskrit manuscripts photographed in Tibet and part of the Bihar Society's collection. From several manuscripts, complete or partial, so available, Johnston edited the text and commentary.[40] It is of interest that a colophon containing authorship is lacking. At the end of the Tibetan translation of the *Mahāyānottaratantraśāstra-vyākhyā* (Tōh, no. 4025) is the following statement: / *ḥphags pa mgon po byams pas mdzad pa / theg pa chen po rgyud bla maḥi bstan bcos kyi rnam par bśad pa slob dpon thogs med kyis mdzad pa rdzogs so* / 'Finished is the commentary (*vyākhyā*)—written by the *ācārya* Asaṅga—on the *Mahāyānottaratantraśāstra*—written by Ārya Maitreyanātha.' Was this state-

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[40] E. H. Johnston, ed., *The Ratnagotravibhāga Mahāyānottaratantraśāstra* (Patna, 1950).

ment actually in the Sanskrit text that was the basis for the Tibetan translation; or, as with Johnston's text, was a colophon lacking and this statement inserted at the end of the Tibetan translation to accord with the tradition of authorship brought into Tibet? What lends weight to the latter possibility is the fact that the Tibetan does not have the complete title; and furthermore, as Johnston pointed out,[41] Chinese tradition connects the work not with Asaṅga but with a Sthiramati, who may or may not be the Sthiramati who comments on works of Vasubandhu. Johnston decides that Asaṅga had nothing to do with the work and that it should be credited to Sthiramati, "the author of a commentary on the *Kāśyapaparivarta*," but does not, to my mind, give strong arguments for the decision. For example, he says,[42] "In general however this text knows nothing of the doctrines peculiar to Asaṅga and his school, thus not a word about *vijñaptimātratā* or the three *svabhāvas* or the *ālayavijñāna*, no use made of the *Saṃdhinirmocanasūtra* etc."

This much-employed "argument from silence" has no validity for an author like Asaṅga, whose *Yogācārabhūmi* is encyclopedic in content. He was able to write the *Śrāvakabhūmi* without ever using those terms, so far as I could find; and, though he did make use of the *Saṃdhinirmocanasūtra*, he did not quote it in that *bhūmi*. Johnston doubtless observed that the prose commentary on *Mahāyāna-Sūtrālaṃkāra*, I, 18, has the term *ālayavijñāna*; and of course he knew that verse ix, 37, has the term *tathāgatagarbha*, for he specifies that this verse is quoted in the prose commentary on the *Ratnagotravibhāga* (p. 71 and n. 8). His belief that Asaṅga is the author of the *Mahāyāna-Sūtrālaṃkāra* was, in my understanding, the block to his realizing the significance of the *Ratnagotravibhāga*'s use of the term *tathāgatagarbha* and nonuse of the term *ālayavijñāna*. He did not notice the other side of this coin, namely that Asaṅga's authority, the *Saṃdhinirmocanasūtra*, uses the latter term but not the former.[43] Near the outset of the *Śrāvakabhūmi* Asaṅga sets forth that some beings have and some do not have the 'lineage' (*gotra*) of *parinirvāṇa*, while the Tathāgatagarbha doctrine holds that all sentient beings have the lineage of Buddhahood. This crucial point is enough to

[41] *Ibid.*, x-xi.

[42] *Ibid.*, xi.

[43] Lamotte (see note 27) has given reconstructed Sanskrit for all the terms of that *sūtra* and provided a Sanskrit index. While the actual original Sanskrit has sometimes turned out to be otherwise, as the *Śrāvakabhūmi* proves for the four kinds of *yukti*, the Tibetan translation of which Lamotte has Sanskritized as *nyāya*, there is no doubt that on the whole his reconstructions are valid and are certain for some Tibetan terms. For example, when we read T. *kun gźi rnam par śes pa*, or *de bźin gśegs paḥi sñiṅ po*, we can predict with certainty that when the original Sanskrit for such passages is found, there will be, for the first phrase, the word *ālayavijñāna*, and, for the second, *tathāgatagarbha*.

make us reject the possibility of Asaṅga's authorship of either the basic text or the commentary of the *Ratnagotravibhāga*. It should be added that the distinctions involved are subtle. At present I can see no objection to identifying the Sthiramati who comments on Vasubandhu's works with the Sthiramati connected with (? the commentary on) the *Ratnagotravibhāga*.

The first of the two alleged commentaries, the *Tattva-viniścaya*, is a commentary on a *Prajñā-pāramitā* work called the *Abhisamayālaṃkāra*. It may be discussed together with another *Prajñā-pāramitā* commentary recently published by Tucci[44] who has decided that Asaṅga is the author. The latter is the *Triśatikāyāḥ prajñāpāramitāyāḥ kārikāsaptatiḥ*, whose Sanskrit colophon remarks, *kṛtir iyam āryāsaṅgapādānām iti*. With exemplary discussion of data from Chinese and Tibetan sources, Tucci decides not only that the metrical work in question, a commentary on the *Vajracchedikā*, is by Asaṅga, but also that a certain prose commentary on the *Vajracchedikā* attributed to Vasubandhu in the Tibetan canon (no. 3816, Tōhoku catalogue) is indeed by Vasubandhu. If Asaṅga can write one work in the *Prajñā-pāramitā* class, why can he not have written another, say the *Tattva-viniścaya*?

The *Vajracchedikā*, readily accessible in translation,[45] has always been one of the most popular of the *Prajñā-pāramitā*; and the reason is not difficult to see. The work emphasizes voidness (*śūnyatā*) and does not bring up the numerous technical terms found in the larger works of the *Prajñā-pāramitā* class. This means that the *Vajracchedikā* could be used in Asaṅga's school to teach voidness according to the Mahāyāna without the embarrassment caused by other *Prajñā-pāramitā* works which included many technical expressions not found in the Yogācāra works or inconsistent with the doctrines of those works. It was pointed out above, in discussion of Asaṅga's Mahāyāna school, that the *Saṃdhinirmocana-sūtra* was highly influential, and it was suggested that the *Avataṃsaka-sūtra* may also have been influential. No evidence has so far come to light that the *Prajñā-pāramitā sūtras* were influential in the formation of Asaṅga's *Yogācārabhūmi*.

Dr. Conze of London, in a letter to me, gives reasons for assigning Haribhadra to the eighth century. Haribhadra is the authority for the story that Asaṅga obtained the *Abhisamayālaṃkāra* from the Lord Maitreya and then commented on it, as Vasubandhu subsequently did.[46]

[44] Tucci, *op. cit.*, Sec. I.

[45] E.g., A. F. Price, trans. from Chinese, *The Jewel of Transcendental Wisdom (The Diamond Sutra)* (London, 1947).

[46] Edward Conze, "Maitreya's Abhisamayālaṅkāra," *East and West*, 5 (October, 1954), 5.

The *Abhisamayālaṃkāra* (*AA*) is a type of "table of contents" for the large *Prajñā-pāramitās*. Conze informs us that the *AA* does not quite agree with any of the extant recensions, whether Sanskrit, Tibetan, or Chinese, of the large *Prajñā-pāramitā*: "These discrepancies between even the version in 25,000 lines and the *AA* had, if we can believe Tāranātha (pp. 139, 144-5) disturbed the great commentator Āryavimuktisena already about 450 A.D."[47] His commentary on the *Pañcāviṃśatisāhasrikā*, is the earliest extant to comment also on the *AA*. Commentary on the former is attributed to Nāgārjuna, and it does not comment as well on the *AA*.[48] Accordingly I examined the beginning of Āryavimuktisena's commentary in the Derge Tanjur (no. 3787) and found there a verse saluting the "Mother of the Buddhas" (*saṅs rgyas kyi ni yum*), that is, *Prajñā-pāramitā*, but nothing about Maitreya, Asaṅga, or Vasubandhu. In the colophon the author states that he is "the principal of many great monasteries of the Kaurukullakas of the Ārya-Mahāsaṃmata" (*ḥphags pa maṅ pos bkur ba kurukullaḥi sde pa gtsug lag khaṅ rgya chen po du maḥi bdag go*) and the nephew of the *ācārya* *Buddhadāsa (*slob dpon saṅs rgyas ḥbaṅs kyi tsha bo*). This would be a good opportunity to say something about Vasubandhu if perchance he had studied the *Prajñā-pāramitā* under the latter, but there is no mention of any Yogācāra teacher. The Mahāsaṃmata, usually called the Saṃmatīya, was a rival school to that of the Mahīśāsakas, with which Asaṅga was associated. The Saṃmatīya had two branches, the Avantaka and the Kurukula. Bareau writes: ". . . les Kurukula, «ceux de la famille des Kuru», pouvaient être les Saṃmatīya résidant sur la territoire de l'antique Kurukṣetra, c'est-à-dire sur le Gange supérieur, autour de Sthâneçvara."[49]

Another difficulty in accepting Asaṅga's part in any *AA* commentary is the fact that the *AA* was never translated, as far as is known, into Chinese before the twentieth century. If there had been the legend that Asaṅga obtained that work from Maitreya in the Tuṣita heaven and further commented on it, it is incredible that Hsüan-tsang would not have brought back to China the relevant texts and had them translated, as were all the other works stamped with divine authority by similar legend.

This fact, together with the Saṃmatīya adherence of Āryavimuktisena, not only renders extremely doubtful any connection of Asaṅga with the *AA*, but also renders extremely likely the Saṃmatīya connec-

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[47] *Ibid.*, 7.

[48] Étienne Lamotte has published two volumes of serial translation under the title *Le Traité de la grande vertu de sagesse de Nāgārjuna*, I (Louvain, 1944); II (Louvain, 1949).

[49] Bareau, *Les Sectes* . . . , 122.

tion with that work. It may be that Asaṅga actually wrote a *Prajñā-pāramitā* commentary called *Tattva-viniścaya*; this fact, together with the legend that Maitreya had also explained the *Prajñā-pāramitā* to Asaṅga, may have led to confusion somewhere along the line, resulting in the story preserved for us in Haribhadra's work.

The foregoing might appear overextended in arriving at negative conclusions about Asaṅga's works. However, so much nonsense is prevalent regarding attributions of works to Asaṅga that some clearing of the air is necessary before we can make a sober presentation of what he did write. For example, the Tibetan lama Tāranātha's suggestion that the Tantras were handed down in secret from the time of Asaṅga was enough to make B. Bhattacharyya conclude that Asaṅga was the author of the *Guhyasamājatantra*; and once he had concluded this, the attribution became common. Indeed, when we consider how flimsy was the initial evidence and how certain and widely diffused the later conclusion, we see a good illustration of how it came to be held that Asaṅga received the *Abhisamayālaṃkāra* from Maitreya in the Tuṣita heaven.[50]

We should start with a work I have already mentioned in connection with Asaṅga's teachers. The title is tentatively Sanskritized from Chinese by Demiéville as the *Prakaraṇāryaśāsanaśāstra*. At the outset the writer has named himself Asaṅga. He states that Maitreya, the future Buddha, has revealed to him the *Yogācārabhūmi* and that he will present the essentials of the *bhūmis*. This work has all the earmarks of fitting the legend as preserved in Paramārtha's account: "After having recited a passage he would explain its purport. The seventeen *bhūmis* were finished during the nights of four months." That work, preserved in Chinese, occupies pages 480b–583b in volume 31 of the *Taishō* edition. This is sufficiently lengthy to fit the description of "the nights of four months." The work consists of verses individually followed by prose commentary and thus fits the description, "After having recited a passage he would explain its purport." Immediately after the whole, another work in the *Taishō* edition presents the verses alone.

Then it seems that the author spent a number of years writing an encyclopedic work, the *Yogācārabhūmi*, in which he organized a tremendous amount of material from Hīnayāna and Mahāyāna works in amplification of the *bhūmi* system.

It is reported by Bu-ston[51] that Vasubandhu, before his conversion to Asaṅga's school of thought,

[50] See M. Winternitz, *IHQ*, 9 (1933), 1 ff., for a rejection of the tenuous assumption.
[51] Obermiller, *op. cit.*, 143.

came to Nālanda where his elder brother had composed numerous treatises. Having heard the contents of these, (Vasubandhu) said:

> Alas, Asaṇga, residing in the forest,
> Has practised meditation for twelve years.
> Without having attained anything by this meditation,
> He has founded a system, so difficult and burdensome,
> That it can be carried only by an elephant!

The bulky, complex nature of Asaṅga's *Yogācārabhūmi* must have provoked requests, presumably from Vasubandhu among others, for a simpler presentation. Therefore it is reasonable to accept Bu-ston's statement: "The content of this work is summarized in the two short treatises likewise composed by him, the *Abhidharmasamuccaya* . . ."[52]—and the *Mahāyānasaṃgraha*, as pointed out by the translator Obermiller.

There is no disagreement between Chinese and Tibetan tradition as to the common provenance of the *Yogācārabhūmi*, the *Abhidharmasamuccaya*, and the *Mahāyānasaṃgraha*. The author is not referred to as Asaṅga just for convenience, for he gives his name in the opening verse of the **Prakaraṇāryaśāsanaśāstra* as Asaṅga. In deciding what further works are by Asaṅga, the ultimate criterion must be the judgment of whether the work in question is by the person who wrote those four works.

Two other works are natural candidates for consideration of authorship by Asaṅga: the *Mahāyāna-Sūtrālaṃkāra* and the *Madhyāntavibhaṅga*. Both Chinese and Tibetan tradition agree that Asaṅga obtained these from Maitreya in the Tuṣita heaven. Previously I mentioned an apparent reference to the first of these by Asaṅga in a way that makes his authorship doubtful. But this concerns only the verses that form the basic text. The running prose commentary, published by Lévi along with the verses, is attributed to Vasubandhu in the Tibetan canon (no. 4026, Tōhoku catalogue). Whether this initial commentary is indeed by Vasubandhu or should be credited to Asaṅga is so far undecided. Regarding the second of those works, Demiéville writes: "Le *Madhyāntavibhaṅga* passait à la fois pour un *sūtra* révélé par Maitreya (les stances), et pour un *śāstra* d'Asaṅga, avec commentaire (*bhāṣya*) par Vasubandhu (la prose); telle est la terminologie de Sthiramati (cf. l'éd. de Yamaguchi, p. 1–2, et la traduction de Stcherbatsky, *Bibl. Buddhica*, XXX, p. 5–6 et notes)."[53] It does seem reasonable to regard Asaṅga as the author of the *Madhyāntavibhaṅga* stanzas until some evidence to the contrary shows up, if indeed it ever should.

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[52] *Ibid.*, 140.
[53] Demiéville, *op. cit.*, 380–381 n. 8.

It was already noted that Tucci has edited a *Vajracchedikā* verse commentary by Asaṅga called the *Kārikāsaptati*. Some other works attributed to Asaṅga by either the Tibetan or the Chinese canon may eventually be definitely determined to be or not be of his authorship.

One very strong feature of Asaṅga's writing is the eloquent defense of morality (*śīla*). In the *Śrāvakabhūmi* this is shown in the extended treatment of the 'restraint of morality' (*śīlasaṃvara*), which he has taken pains to make attractive with inclusion of verses and similes. In his *Bodhisattvabhūmi* there is no more important chapter than the *śīla-paṭala*. An indication of this can be seen in the fact that besides the commentaries on the whole *Bodhisattvabhūmi*, two commentaries on the *śīla* chapter alone were translated into Tibetan (nos. 4045, 4046, Derge ed.).

The disciples of Asaṅga.—The only disciple whose name is recorded, one of the most famous of all Buddhist teachers, is his younger brother Vasubandhu. In Paramārtha's account, Asaṅga, not long before his death, converted Vasubandhu to the Mahāyāna and explained the Mahāyāna doctrine to him. Vasubandhu then proceeded to write commentaries of his own on the Mahāyāna works and became famous in this field. The Maitreya inspiration of Asaṅga naturally gave spiritual power to Vasubandhu's school. In turn, the maintenance of the Asaṅga legend by Vasubandhu and by subsequent teachers doubtless is the basic reason for the translation of Asaṅga's chief works into Chinese and later into Tibetan, and for the existence even today of the original Sanskrit, either already edited or in manuscript form, of much of his work. In short, the conversion of Vasubandhu not only is a capital event in the history of the Mahāyāna, but also is the chief reason that Asaṅga's works have been handed down from those early centuries, most of whose other great men have long since passed into oblivion.

THE YOGĀCĀRABHŪMI

The Yogācārabhūmi genre.—Asaṅga's work is not the only one of that title. Demiéville has analyzed Saṅgharakṣa's *Yogācārabhūmi*, whose work was translated into Chinese partially at the end of the second century, and completely at the end of the third.[54] He also mentions the *Yogācārabhūmi* of Buddhasena, a thoroughly Hīnayāna work, translated into Chinese *circa* 413 by one of the author's disciples.[55] Furthermore, he adds a *Yogācārabhūmi of the Bodhisattva*, also called *Viradatta-paripṛcchā*, a small *yoga* manual of the Mahāyāna translated into Chinese *circa* 300.[56]

[54] *Ibid.*, 339.
[55] *Ibid.*, 362–363.
[56] *Ibid.*, 395–396.

Presumably Asaṅga knew one or more works of that title. The extent to which he was influenced by such works in his own treatise is another matter. Upon reading Demiéville's analysis of Saṅgharakṣa's text[57] I could see little reason for thinking that Asaṅga was directly indebted to this work. Of course, some subjects are treated in common, such as mindfulness of inbreathing and outbreathing (*ānāpānasmṛti*), found in many Buddhist texts. However, note my comparison of Asaṅga's and Saṅgharakṣa's varieties of *yogācāra.*

Asaṅga's Yogācārabhūmi.—In the *Śrāvakabhūmi*, Asaṅga sets forth four kinds of 'praxis' (*yoga*): faith (*śraddhā*), desire (*chanda*), striving (*vīrya*), and means (*upāya*). He sets forth three kinds of 'practitioner of yoga' (*yogācāra*): the beginner (*ādikarmika*), the one who has done the exercise (*kṛtaparicaya*), and the one who has transcended the mental orientation (*atikrāntamanaskāra*). Somewhere in the *Yogācārabhūmi* he has probably explained his use of the word *bhūmi*, but I have not found the place.

The usage of *bhūmi* as an abstraction of 'earth,' hence as 'station' or 'stage,' is seen in a passage of the *Gaṇḍavyūhasūtra* (a part of the *Avataṃsaka*), 344.24: . . . *bhūmyākramaṇasabhāgatāṃ sarvabuddhabodhisattvabhūmipratilābheṣu* . . . '[Achieves . . .] the likeness of treading upon the stages, in the sense of achieving all the *buddha* and *bodhisattva* stages (*bhūmi*) . . .'

Saṅgharakṣa's varieties of *yogācāra*, as Sanskritized by Demiéville, are *pṛthagjana*, *śaikṣa*, and *aśaikṣa*.[58] Translating these words respectively as 'the ordinary person,' 'the trainee,' and 'the one beyond training,' we see an immediate analogy with Asaṅga's 'the beginner,' 'the one who has done the exercise,' and 'the one who has transcended the mental orientation.' It may well be that Asaṅga's three kinds derive through a series of stages from Saṅgharakṣa's three kinds.

Asaṅga's work has five major divisions: *Bhūmivastu* or *Bahubhūmika* (Tōhoku, nos. 4035–37), *Viniścaya-saṃgrahaṇī* (no. 4038), *Vastu-saṃgrahaṇī* (nos. 4039–40), *Paryāya-saṃgrahaṇī* (no. 4041), and *Vivaraṇa-saṃgrahaṇī* (no. 4042). The *Bhūmivastu* comprises the seventeen *bhūmis*: (1) *Pañcavijñānakāyasaṃprayuktā Bhūmi*, (2) *Manobhūmi*, (3) *Savitarkā-savicārā Bhūmi*, (4) *Avitarkā-vicāramātrā Bhūmi*, (5) *Avitarkā-avicārā Bhūmi*, (6) *Samāhitā Bhūmi*, (7) *Asamāhitā Bhūmi*, (8) *Sacittikā Bhūmi*, (9) *Acittikā Bhūmi*, (10) *Śrutamayī Bhūmi*, (11) *Cintāmayī Bhūmi*, (12) *Bhāvanāmayī Bhūmi*, (13) *Śrāvakabhūmi*, (14) *Pratyekabuddhabhūmi*,

[57] *Ibid.*, 397–434.
[58] *Ibid.*, 398.

(15) *Bodhisattvabhūmi*, (16) *Sopadhikā Bhūmi*, (17) *Nirupadhikā Bhūmi*.[59]

The author must have planned the length of the four *saṃgrahaṇī* to equal that of the *Bhūmivastu* exactly. Thus, in the Derge Tibetan edition, the seventeen *Bhūmis* take up 691 folios, the four *saṃgrahaṇī*, 692 folios; and the extremely literal method of translation into Tibetan usually maintains a proportionate measure with the original Sanskrit. The *Viniścaya-saṃgrahaṇī* is a commentary on the seventeen *bhūmis* in their order. The content of this *saṃgrahaṇī* suggests to me that it was written in response to questions or objections regarding the material of the seventeen *bhūmis*: after dwelling on a certain point, it may then skip over considerable material. Thus at the outset of that *saṃgrahaṇī*, Asaṅga launches into a lengthy defense of the *ālayavijñāna* doctrine.

Practically speaking, only the *Bodhisattvabhūmi* belongs almost wholly to Mahāyāna theory. Except for mere traces of the latter, the rest of the seventeen *bhūmis* are Hīnayāna. In this sense, Asaṅga's is like Saṅgarakṣa's work, described by Demiéville as "un fond hīnayāniste avec un appendice mahāyāniste."[60]

Concerning bhūmis.—Demiéville points out[61] that the tradition of seventeen *bhūmis* predates Asaṅga, that the *Saddharmasmṛtyupasthāna-sūtra* describes seventeen *bhūmis* to be successively passed through by the *yogācāra*; and he refers to Lin Li-kouang, *L'Aide-mémoire de la Vraie Loi* (pp. 242–244). In fact, the latter observes (p. 244) that the scheme is not comparable to the divisions of Asaṅga's *Yogācārabhūmi*. As even the titles of Asaṅga's seventeen *bhūmis* suggest, they can be grouped as (*a*) nos. 1–5; (*b*) nos. 6–7; (*c*) nos. 8–9; (*d*) nos. 10–12; (*e*) nos. 13–15; (*f*) nos. 16–17. Only within the groups can we think of an upward progression.

I do not wish to go here into the general problem of *bhūmis*, for which the writings of Rahder[62] and Dayal[63] may be consulted. But something should be said about *Śrāvakabhūmis*.

At the beginning of the *Śrāvakabhūmi*, Asaṅga announces that there are three named Śrāvaka stages (*bhūmi*): species (*gotrabhūmi*), entrance (*avatārabhūmi*), and way of deliverance (*naiṣkramyabhūmi*). Another sequence of Śrāvaka stages which he might have used, but did not, is found in the *Prajñā-pāramitā* literature. This is a group of seven Śrāvaka

[59] The original Sanskrit names of the *bhūmis* are given in Vidhushekhara Bhattacharya, ed., *The Yogācārabhūmi of Ācārya Asaṅga*, part 1 (Calcutta, 1957), 3.

[60] Demiéville, *op. cit.*, 430, note from preceding page.

[61] *Ibid.*

[62] J. Rahder, *Daśabhūmikasūtra et Bodhisattvabhūmi chapitres Vihāra et Bhūmi* (Paris and Louvain, 1926), iii-xxvii; and "La carrière du sainte bouddhique," *Bulletin de la Maison Franco-Japonaise*, 1929, 1–22.

[63] Har Dayal, *The Bodhisattva Doctrine in Buddhist Sanskrit Literature* (London, 1932), 270–291.

stages: *śuklavidarśanabhūmi, gotrabhūmi, aṣṭamakabhūmi, darśanabhūmi, tanūbhūmi, vītarāgabhūmi,* and *kṛtāvibhūmi.*[64] Lamotte[65] provides the bibliography for a list of ten *bhūmis,* of which those are the first seven (with *śuṣkavidarśanā* an alternate for the first *bhūmi*) and of which the last three are of the *pratyekabuddha,* the *bodhisattva,* and the *buddha,* respectively. Rahder[66] shows that the last four of the seven Śrāvaka stages correspond, respectively, to the four degrees of persons who are progressing along the path: *srotaāpanna, sakṛdāgāmin, anāgāmin,* and *arhat.* Now these persons figure in Asaṅga's description of persons in the Second Yogasthāna of the *Śrāvakabhūmi.* It seems feasible to hold that it would be possible to explain the sevenfold system in terms of Asaṅga's three named stages. But it remains a fact that Asaṅga did not organize his material along the lines of the *seven bhūmis.* This is consistent with our earlier observation that the *Prajñā-pāramitā* has not been shown to be important for Asaṅga's *Yogācārabhūmi.* It leaves the source of Asaṅga's terminology in this case undetermined.

Literary sources of the Yogācārabhūmi.—The foregoing considerations suggest that Asaṅga has essayed a traditional form of literature. The "seventeen *bhūmis*" may also have been an undefined outline, to be solved according to the individual writer. For want of more information on the immediately preceding literature, I can only assume that Asaṅga was influenced by it, but perhaps merely in a competitive way. In any event, it appears that he poured into the traditional mold—if it really was traditional—the content of his own encyclopedic knowledge.

Near the beginning of his *Vastu-saṃgrahaṇī,* Asaṅga has a discussion of Vinaya, Sūtra, and Abhidharma. Concerning the first of these, he says (Derge T., *Sems tsam,* Ẑi, 128b-3): / de la so sor thar paḥi mdo sde ni gaṅ las ñes pa sde lṅa daṅ / ñes pa sde lṅa las dbyuṅ ba las brtsams te / bslab paḥi gẑi brgya lṅa bcu rtsa gcig gis bstan pa ḥbyuṅ ba ste / gaṅ yaṅ dag la phan par ḥdod paḥi rigs kyi bu rnams slob pa yin no / 'Among those, the *Prātimokṣasūtra* is that from which the set of five defaults [i.e., implying the injunctions against lying, etc.] and what is derived from the set of five faults [i.e., implying subdivisions of those injunctions] has inception; that from which arises the teaching by 151 points of moral instruction (*śikṣāpada*); and that study of the sons in the (Buddhist) family (*kulaputra*) who desire to benefit in righteousness.'

About the second group, Sūtra, he says in part (Ẑi, 128b-4): / gẑiḥi

[64] Cf. E. Obermiller, "The Doctrine of Prajñā-pāramitā as Exposed in the Abhisamayālaṅkāra of Maitreya," *Acta Orientalia,* XI, 48 f. The context here suggested to me that the list stemmed from the *Abhisamayālaṃkāra.* My faulty inference caused me to attribute the list wrongly to that work in "A report . . . ," 327.

[65] Étienne Lamotte, *Histoire du Bouddhisme indien* (Louvain, 1958), 696.

[66] Rahder, *op. cit.,* xi.

mdo sde ni luṅ rnam pa bźi ste / ḥdi lta ste / yaṅ dag par ldan pa daṅ / bar ma daṅ / riṅ po daṅ / gcig las ḥphros paḥo / 'The fundamental (*gźiḥi*) *sūtra* collection is the four kinds of *āgama*, as follows: *Saṃyukta*, *Madhyama*, *Dīrgha*, and *Ekottara*.' He continues with a description of the subjects of the *Saṃyukta-āgama*, a fact which suggests that much of the *Śrāvakabhūmi* is based on this *āgama*. After a brief description of the other three *āgamas*, he then says (Źi, 128a-5): / de dag ni luṅ bźi źes bya ba yin te / slob dpon daṅ slob ma gcig nas gcig tu brgyud de ḥoṅs pas na luṅ źes byaḥo / 'Those are called the "four *āgamas*." By reason of having come in descent of master (*ācārya*) and disciple (*śiṣya*) one after another, it is called "*āgama*." ' In a passage beginning Źi, 128a-6, he mentions that all twelve members of the Illustrious Law (see my chap. iv for their definitions), except for *Vaipulya*, are the Śrāvaka *sūtra* collection, and that the *Vaipulya* are Mahāyāna *sūtras*.

He explains the meaning of the word *mātṛkā*, a synonym of Abhidharma, in a passage beginning Źi, 128b-1, 2: / dper na ma mo med paḥi yi ge rnams gsal ba ma yin pa de bźin du ma mos yoṅs su ma zin paḥi mdo sde rnams ni don mi mṅon źiṅ don mi gsal ba yin no / de la bzlog pa ni don gsal ba yin te / de bas na ma mo źes byaḥo / 'For example, syllables (**akṣara*) without an alphabet (*mātṛkā*) are not manifest. In the same way, the *sūtras* not controlled by "alphabet" [*mātṛkā*, employed metaphorically] are of non-evident meaning, of non-manifest meaning; the ones the reverse of that are of evident meaning. Hence, it [i.e., Abhidharma] is called "alphabet" (*mātṛkā*).'

These passages support some of my previous conclusions besides providing some new information. They support my contention that Asaṅga did not give up his Hīnayāna views but simply added part of the Mahāyāna to those. Thus, in the literary background of the *Yogācārabhūmi*, we must assume the Vinaya and Sūtra canons of Asaṅga's school, which apparently was Mahīśasaka. These canons, the same as, or a recension of, those used by the Sarvāstivādins, were presumably in the language which Edgerton calls Buddhist Hybrid Sanskrit. As I have previously shown, all of Asaṅga's *Yogācārabhūmi* is Abhidharma; hence it is based directly or indirectly on the *sūtras*, basically the four *āgamas*, and of course on certain Mahāyāna *sūtras*, especially the *Saṃdhinirmocana-sūtra*. Since he has presumably made use of the *Mahāyāna-Sūtrālaṃkāra*, this would be an example of his work indirectly incorporating material from Mahāyāna *sūtras*. His explanation of the word *mātṛkā* suggests that by Abhidharma he means 'evident doctrine.'

The four *āgamas* in the recension employed by Asaṅga may differ in various minor or major ways from the four *āgamas* translated into

Chinese, just as the latter do from the four *nikāyas* of the Pāli canon.[67] In any case, there seems to be no Pāli equivalent for the *sūtra* in which *āyuṣmat* Revata questions the Bhagavat regarding the meditative objects (*ālambana*). This *sūtra* is quoted by Asaṅga in the Second Yogasthāna of the *Śrāvakabhūmi* about this important subject, and it shows the word *yogācāra*. Malalasekera[68] mentions that this Revata, an eminent disciple of the Buddha and declared by the latter to be foremost among forest-dwellers (*araññakānaṃ*), was the youngest brother of Sāriputta; but does not mention any *sutta* in which Revata is an interlocutor in a conversation about technical details of meditation.

[67] Cf. Chizen Akanuma, *The Comparative Catalogue of Chinese Āgamas and Pāli Nikāyas* (Nagoya, 1929). It is of great historical importance to determine the particular Buddhist sect to which belonged the four *āgamas* that were translated into Chinese, but Demiéville writes (*op. cit.*, 374 n. 2): "On dit généralement que l'*Ekottara* chinois est une recension Mahāsāṅghika, mais je ne sache pas qu'on ait jamais signalé sur ce point aucun témoignage positif et précis; j'en ai, pour ma part, vainement cherché dans tout l'*Ekottara* une preuve convaincante."

[68] G. P. Malalasekera, *Dictionary of Pāli Proper Names* (London, 1938), II, 752–754.

Chapter III

LANGUAGE OF THE ŚRĀVAKABHŪMI MANUSCRIPT

The most important reference work for this chapter is by Edgerton, *Buddhist Hybrid Sanskrit Grammar and Dictionary.*[1] The term "Buddhist Hybrid Sanskrit" is abbreviated BHS.

Edgerton (*Grammar* xxv) roughly divides the BHS texts into three linguistic classes. He includes Asaṅga's *Bodhisattvabhūmi* among works of his third class: "That is, non-Sanskritic forms are not common; the vocabulary is the clearest evidence that they belong to the BHS tradition" (*idem*). That *bhūmi* follows the *Śrāvakabhūmi* and *Pratyekabuddhabhūmi* among the seventeen *bhūmis* of Asaṅga's great work, as described in my chapter ii. This particular placement in Edgerton's scheme is consistent with Brough's observation:

> But it is significant that the early Sanskrit Buddhist philosophical and literary works—in effect, the non-canonical writings which are ascribed to individual authors—are almost entirely in classical Sanskrit; and it is therefore likely that the chief reason for imperfect Sanskrit in the early days was the resistance of the material itself. This resistance has often been attributed largely to the exigencies of the metre; but probably a much more important factor was the hieratic character of the texts, which the Sanskritizers would be concerned to alter as little as possible.[2]

Asaṅga's *Śrāvakabhūmi* would be expected to fall into the same linguistic class as does his *Bodhisattvabhūmi*. This requires some discussion because it does not necessarily follow. To take a cue from Brough, the canonical texts used for the *Śrāvakabhūmi* might have been more resistant to presentation in classical Sanskrit than were those used for the *Bodhisattvabhūmi*. I have edited a sufficient amount from the *Śrāvakabhūmi* to render the linguistic situation quite clear. Chapter iv includes brief passages selected from throughout that *bhūmi*, and chapter v exhibits a fairly long continuous stretch of the text. These two sections contain a variety of subject matter, such as technical exposition of Buddhist meditation theory, brief narrative passages, and lists of *realia*, for example, of foods. Since I am concerned with the whole manuscript, I have edited a continuous stretch from the intrusive folios in chapter vi. This last excerpt from an earlier *bhūmi* has the advantage of showing a

[1] Franklin Edgerton, *Buddhist Hybrid Sanskrit Grammar and Dictionary* (New Haven, 1953).

[2] John Brough, "The Language of the Buddhist Sanskrit Texts," *BSOAS*, 16:2 (1954), 369.

number of verses, whereas the *Śrāvakabhūmi* itself (and the *Bodhisattvabhūmi* as well) has very few verses; and of including a scholastic, philosophical commentary.

The inevitable conclusion, justified as we continue below, to be drawn from those three sections of edited material is that, just like the language of the *Bodhisattvabhūmi*, the language of the *Śrāvakabhūmi* manuscript belongs to the third of Edgerton's three rough classes: the text conforms to classical Sanskrit grammar, has a number of the terms which Edgerton includes in his BHS *Dictionary*, and occasionally exhibits elements of Middle Indic syntax because of the canonical passages which the author is incorporating into his own work. This conclusion is consistent with Edgerton's placement of the *Bodhisattvabhūmi* in the third class.

The general lack of hybrid grammatical forms of the sort that provide the bulk of examples in the BHS *Grammar* means that my study of the *Śrāvakabhūmi* manuscript does not provide me with sufficient background for evaluating Edgerton's underlying thesis concerning BHS. However, the study of an important Buddhist text that was not available to him naturally suggests further expressions of the type that he includes in his *Dictionary* and *Grammar*. Moreover, my work with the script enables me to judge some of Edgerton's suggested emendations for words reported by editors of Buddhist texts, especially where the possibility of graphical confusion is relevant.

An example that will illustrate simultaneously several of those and some other points is taken from the passage edited in chapter v. The manuscript (5B.8-3a) reads: *yathā svena labhena citta syāṃ sumanāḥ evaṃ parasyāpi labhena citta syāṃ sumanā* [followed by *evaṃ cittaṃ ca*]. First take the term *sumanāḥ*. In chapter i it was decided that the manuscript is Nepālese. Brough points out: "Nepalese manuscripts are decidedly poor witnesses for *anusvāra* and *visarga*. These are readily dropped or inserted in the wrong places, even in texts which are indisputably in real Sanskrit . . ."[3] Therefore we can credit the *visarga* to a scribe and emend to *sumanā*, this being the adj. *sumanas*, in the nom. sing. masc. *sumanās*, and the final *-s* dropped with hiatus remaining before the following vowel (*e*). Incidentally, this will also illustrate a situation which occurred rather frequently: when a certain form is repeated soon after its first appearance, and the first occurrence has a suspicious element, the second occurrence is the more trustworthy of the two. Here the second *sumanā*, with phonetic context the same as the first, is correctly written.

Next, can the sentence be construed reasonably with *citta* left in this

[3] *Ibid.*, 360.

form, or must *citta* be emended? An immediately plausible translation is as follows: 'As I should be pleased in heart (*or* mind) because of my own receipts, so I should be pleased in heart (*or* mind) because of another's receipts.' Here *citta*, construed as locative and unemended, is an instance of "stem in -*a* as oblique case form," discussed in Edgerton, *Grammar* 8.11. However, neither in the paragraph of which the quoted sentence is a part nor in any other context of the manuscript so far edited is any consistent pattern of Middle Indic morphology demonstrable. Hence *citta* cannot be interpreted with the morphology "stem in -*a* as oblique case form"; we must apply some other canon of judgment, for example, paleographical, especially for *anusvāra* and *visarga*.

Then the question arises: Should we emend *citta* to *citte*? Emendations other than addition of *anusvāra* and *visarga* must be made with the utmost caution. At least some of Edgerton's suggestions for emendations of published texts are based on his recognition that the scribes might confuse certain letters. Thus, under his entry of *atikrānta* (*Dict.* 9), he writes, "Since t and bh are easily confused . . ." Under *uddhartya* (*Dict.* 131) he writes, "read prob. *udvartya*, . . .," a suggestion that involves the possible confusion of the *ddh-* and *dv-* ligatures. Reference to the ligatures presented in my chapter i will readily justify those considerations. It seems to me that Edgerton would have done well to employ this point of view more often. Thus, in his *Grammar* 8.11, two out of three prose examples are with -*rma*, as is also one of the verse examples. The ligature illustrations in my chapter i indicate that at least in the *Śravakabhūmi* manuscript -*rma* and -*rme* are easily confused. In regard to *dṛṣṭa eva dharma*, *Lalitavistara* 409.12 (prose), where "Weller would emend to *dharme*," I would agree with him on graphic grounds. Returning to the word *citta*, we must observe that -*tta* is not readily confused with -*tte*. Graphic considerations alone do not justify the emendation of *citta* to *citte*.

Then the question arises: Is it really necessary to understand a locative in that sentence? In Asaṅga's school *citta* is one of the names of the *ālayavijñāna* ('store-consciousness'),[4] and there is no more important term in Asaṅga's system than the latter term. For the usage of *citta* in this metaphysical sense I have adopted the rendition 'mental substance.' Woods translates *citta* by 'mind stuff.'[5] While Asaṅga does not always employ the word *citta* in this metaphysical way, there can be little doubt that whenever he uses it he is conscious of the cardinal position it has in his school, often called Cittamātra. He uses the plural in a passage be-

[4] Louis de La Vallée Poussin, *Vijñaptimātratāsiddhi* (Paris, 1928), I, 166.

[5] James Haughton Woods, *The Yoga-System of Patañjali* (Cambridge, Mass., 1927), e.g., 8 f.

ginning S 13B.8-1c, included in my chapter iv. In this phrase—*tathā tathā cittāny abhisaṃskurvato* 'of him arousing thoughts just that way'—the word *citta* can hardly be translated otherwise than as 'a thought'; but, metaphysically considered, this 'thought' may still be 'mental substance.' The multiplicity of thoughts (*citta*) is shown by Asaṅga in that same chapter in a passage beginning S 10B.1-2c—the twenty kinds of thoughts (*citta*). In a summary passage beginning S 10A.3-7c, he writes, 'Thought [does it] by means of virtuous and unvirtuous natures' (*cittena kuśalākuśalair dharmaiḥ*). This association of natures (*dharma*) with thought (*citta*) is expressed in the same section in a passage beginning S 1B.5-4c: 'How do those [sinful, unvirtuous natures] flow according to the mental substance?' (*katham ete cittam anusravanti*). As shown in chapter vi, this is a conventional statement, for Asaṅga's commentary states: 'By convention "it is said that mental substance evolves accordingly" (23d) . . .' We may therefore assume that Asaṅga considers such a nature as gladness ('I should be pleased,' *syāṃ sumanā*) to exist according to, or with respect to, the *citta*, which on these doctrinal grounds could be construed in the accusative case. However, the syntax must be justified. The adverbial use of accusative is frequent in classical Sanskrit (Whitney, par. 276), but in the sentence under consideration such a construction appears unusual. Assuming that *citta* is actually used in this way, the example presumably would provide another illustration for Edgerton's *Grammar* 7.25, "A curious apparent use of adverbial acc." I can see no alternative to such use that would be both consistent with Asaṅga's doctrinal position and reasonable on paleographical grounds. For the accusative interpretation we need only assume that the *anusvāra* dot was not visible in the old manuscript that was copied by the scribe of the *Śrāvakabhūmi* manuscript. Our conclusion that *anusvāra* must be supplied is shown by writing the word thus: *citta(ṃ)*.

Should the syntax of that sentence be judged Middle Indic rather than classical Sanskrit, such a conclusion is not unexpected, since the text has a number of instances of Middle Indic syntax, as in paragraph S 12A.1-2c: *cittasyānupradānam anābhogakriyā* 'the effortless activity in the bestowal by thought substance.' This illustrates Edgerton, *Grammar* 7.16, "The Accusative with nouns and adjectives treated as verbal in force." The text has illustrations of "Instrumental-accusative adverbial phrases," *Grammar* 7.27, 7.28: *kālena kālaṃ, sarveṇa sarvaṃ*, and *sarveṇa sarvaṃ sarvathā*.

The presence of Middle Indic syntax brings up the problem of the extent of such syntax in Asaṅga's work. Is he writing this way himself, or is this simply the incorporation of canonical passages? In my chapter ii

it is shown that Asaṅga's work is Abhidharma—extracts of the chief points of the *sūtras*, their arrangement, and further explanation. In chapter iv a passage beginning S 8B.7-6a on the subject of the internal and external winds is noted as being virtually the same as the description in the *Śikṣāsamuccaya*, where it is part of a long *sūtra* quotation, perhaps from the *Pitṛputrasamāgama*, which is mentioned in the paragraph just prior to the quotation. Asaṅga gives no indication at that point that his exposition is taken from some *sūtra* text. In his discussion on regulation of food (see chap. v), the basic statement, except for initial question and final declaration, is virtually equivalent to the Pāli version in the *Saṃyutta-Nikāya*. Asaṅga's extended commentary on *bhojane mātra-jñatā* may well be formed similarly by extracts and paraphrases of *sūtra* passages up to the part in which he shows various ways of giving the meaning in short. These last are apparently written entirely by him, as is his commentary on the *Paramārtha-gāthā*. Asaṅga's *Yogācārabhūmi*, at least the basic seventeen *bhūmis*, seems to be formed by combining a great number of *sūtra* extracts and paraphrases, with Asaṅga taking the responsibility for choosing and arranging those passages, introducing them with appropriate remarks and connecting phrases, and then making various summary or exegetical statements. This procedure allows Asaṅga to maintain a type of linguistic homogeneity which was already indicated as a combination of Sanskrit morphology and both Sanskrit and Middle Indic syntax. This procedure contrasts with that which produced the *Śikṣāsamuccaya*, placed by Edgerton in the second of his three rough classes. The latter work is simply a compilation of *sūtra* passages on the Bodhisattva doctrine. The author, Śāntideva, apparently does not care if many of the verses and some prose passages are partly Prakritic. He does not have the problem of commenting on the material and so is spared the embarrassment of having linguistic phenomena in his commentary different from those of the material being commented upon.

The *Paramārtha-gāthās* support the conclusions of the preceding paragraph. As I have mentioned in the introduction to them, it appears that Asaṅga pieces the *gāthās* together from canonical works in a way that suits his own purposes. In doing so, he could include verses of the type which causes Edgerton to place various works in his second class, if not in his first. Yet in forty-four *gāthās*, according to my numbering, Asaṅga stays in the Sanskrit grammatical tradition except in two passages. The second *pāda* of Gāthā 6 reads: *śrotraṃ śabdāṃ śṛṇoti naḥ*, and here *no* 'and not' becomes *naḥ*, perhaps as an analogical formation after the alternation *naḥ, no* of the first person plural pronoun. I could not find this example in Edgerton's *Grammar*, and presumably he would have

included it if it had come to his attention. The other passage is the *svayaṃkṛto 'pabhogaś ca* of Gāthā 25. This *saṃdhi* is illustrated in *Grammar* 4.35. It is plain that Asaṅga's commentary is written in Sanskrit. In his commentary he quotes various *pādas* or sections of *pādas*, and this would be inconvenient, to say the least, if the *gāthās* were not, on the whole, in Sanskrit.

In chapter ii I called attention to the fact that Asaṅga uses the four *āgamas*, and especially the *Saṃyukta-āgama*, in some Sanskritized recension, besides whatever were his favorite Mahāyāna scriptures. Edgerton presumably would have included all those works, if extant, in his various classes of BHS, and the *āgamas* in all likelihood in either the first or the second of his three classes. While incorporating material from those works into his own writings, does Asaṅga further Sanskritize Prakrit expressions? Only if major sections of the *āgamas* were extant and critically edited would it be possible to decide definitely. My introduction to Asaṅga's *Paramārtha-gāthās* shows that the first *pāda* in Gāthā 4 is equivalent to the third *pāda* in *Udānavarga*, I, 20, with the exception that Asaṅga has *ātmaiva* in place of Chakravarti's *āt(m)eva*. This single example is insufficient to indicate Asaṅga's procedure. But Asaṅga is determined to write in accordance with Sanskrit grammar. If, in the course of doing so, he should find it necessary to do some "hybridizing" of his own, I can see no reason why he would not do so, and can imagine that he would often find the occasion. In fact, the rarity of his quotation of a *sūtra*, compared with the great many times he uses the expression *āha* 'he says,' suggests that he finds it more convenient to paraphrase and to introduce other modifications as demanded for his standard of writing.

Asaṅga's vocabulary is somewhat illustrated by the parts edited in my chapters iv–vi. In the *Śrāvakabhūmi* alone, the vocabulary is enormous. He apparently achieves a wide range of words through free incorporation of *sūtra* passages. His own temperament seems to lean toward realistic descriptions, as my chapter v will show. He is not satisfied to say 'disease,' but has to give a list. It is not enough to denounce sensuality: he must describe how the woman is imagined by the sensual youth. This attitude is displayed throughout the work. For example, in the extended treatment of 'conduct with awareness' (*saṃprajānadvihāritā*), he has a long list of Vinaya terms—prohibitions for the monk—of the kind which gives rise to many entries in Edgerton's *Dictionary*; and has further lists to cover the sights allowed and disallowed for the monk, and the accounts which the latter should and should not read. Lest the reader should miss the point, Asaṅga frequently gives a list of synonyms (*paryāya*) of a term. He enumerates the chief parts of the body, meri-

torious and demeritorious mental states, and so on. This way of writing suggests that, besides being a manual of *yoga*, the *Śrāvakabhūmi* was meant to provide a basic education in the chief technical terms of Buddhism and in conventional lists of general terminology. The consequent richness of vocabulary demands of the manuscript's editor constant references to the invaluable *Sanskrit-English Dictionary* by Monier-Williams and to the invaluable *Buddhist Hybrid Sanskrit Dictionary* by Edgerton.

Now that we have been introduced to Asaṅga's method, we should consider the status of the scribe. There is no doubt that he knows Sanskrit. It would be impossible without such knowledge to transcribe an old manuscript of Sanskrit or BHS into his own script with any degree of success. However, there is a wide range in knowledge of Sanskrit. A fundamental grounding in that language, even an extensive vocabulary, and a background of broad reading do not in themselves imply an ever-present awareness of all the grammatical rules. Again, if Homer nods, how much more do the rest of us! And if, as seems to be the case, a number of irregularities are simply copied by the scribe, we may rejoice that he was not sufficiently bold to emend by guessing.

Since only one manuscript is available to me, I am not haunted by what Brough[6] calls a "ghost": the argument "so the majority of the MSS" employed by Edgerton in his *Grammar*; nor by the "twin ghost,"[7] the "best manuscript."

The translations into Tibetan and Chinese take the place of other manuscripts. These should be accepted as independent of the *Śrāvakabhūmi* manuscript, which, as shown in my chapter i, was written in the twelfth century. The Chinese translation by twenty-five *yoga* scholars took place in A.D. 646 or 647 to 648; the Tibetan translation, early in the ninth century.[8] The Tibetan translation was indispensable for the reading of the manuscript, but once parts of the BHS text were edited, they of course became primary for the translation. Occasionally some valuable suggestions for editing came from the Sino-Japanese translations, as made accessible to me by my wife, Hideko. The concordance between places in the manuscript, the Tibetan, and the Chinese was first made by myself, based primarily on numerical lists and occasionally on the question "How . . ." The concordance as it now stands in chapter iv has a number of entries, especially within paragraphs of the Chinese, made possible by my wife.

[6] Brough, *op. cit.*, 361.
[7] *Ibid.*, 362.
[8] Alex Wayman, "The Rules of Debate According to Asaṅga," *JAOS*, 78 (January–March, 1958), 31 n. 20.

The Sino-Japanese was consulted wherever it appeared that the manuscript had an intrusion, or a phrase or term not represented in the Tibetan translation. It was also consulted throughout the editing of the *Paramārtha-gāthās*. Tibetan verses are more likely than prose to become corrupted in the course of remaking the printing blocks; and it was not practical for me to obtain and study microfilms of other editions of the Tibetan text (I use the Derge text), since my analysis is of the manuscript and not of the Tibetan translation.

Because the Tibetan translation has been my chief aid, a few remarks are in order regarding its value. The literal method of Tibetan translation is well known to Buddhist specialists; the pitfalls in reconstructing a Sanskrit passage from its Tibetan translation are less well known. Simonsson's *Indo-tibetische Studien*[9] is especially valuable in that it shows the methods of translating Sanskrit verses into Tibetan, but also has some observations on the translation of prose. Having spent much time with Ye śes sde's translation of the *Yogācārabhūmi*, and having had considerable experience with this manner of translating the *Śrāvakabhūmi* portion, I have concluded that he adheres to the literal method of translating Sanskrit terms, but is more free regarding syntax so that the Tibetan text may have felicity. This last observation applies especially when Asaṅga has employed a long, involved sentence. This means that when the original text has some puzzling or problematic syntactical feature we must be very cautious in using the Tibetan translation to arrive at any decision about the original language.

We shall turn next to some practical points of editing the *Śrāvakabhūmi* manuscript. One of the pressing problems was to decide whether an anomalous form is to be accepted as one not recorded elsewhere and belonging to the BHS literary tradition. It was previously concluded that Asaṅga adheres to classical Sanskrit morphology. Thus, in a paragraph beginning S 13B.1-3c (see chap. iv) where the phrase *cittaṃ samādhiyate* appears twice in the manuscript, I would favor emending *samādhiyate* to the standard Sanskrit passive *samādhīyate*. Edgerton (*Grammar* 37.34) discusses *samādhyate* from the *Laṅkāvatārasūtra* as a miscellaneous non-Sanskrit passive, but does not refer to the form *samādhiyate*. In such a case it is necessary to see what occurs elsewhere in the manuscript. Fortunately, in the extended treatment of food regulation (see my chap. v) the same phrase appears in two successive paragraphs. The first paragraph has *cittaṃ samādhiyate*; the second, *cittaṃ samādhīyate*. Recalling our rule concerning two successive occurrences of a form of which the second is more correct, we must accept the form *samādhīyate*

[9] Nils Simonsson, *Indo-tibetische Studien* (Uppsala, 1957).

and accordingly emend the other one. The form *samādhiyate* must be credited to scribal corruption. There is no reason to speculate on the grammatical features of that anomalous form.

For a number of changes, made while editing in order to standardize the text, no special note will be given for each occurrence. Most of those tacit changes are of nasal letters.

There is no separate alphabetical representation (*mātṛkā*) in the manuscript for *ṅ*, which is everywhere represented by *anusvāra* (*ṃ*). Words appearing in the manuscript as (e.g.) *aṃga, caṃkrama, bhuṃkte*, and so on are edited as *aṅga, caṅkrama, bhuṅkte.*

The manuscript is not consistent regarding the writing of such a word as *pañca*, which is sometimes written *paṃca.* Words appearing in the manuscript as *paṃca, prapaṃca, āniṃjya, bhuṃjante*, and so on are edited as *pañca, prapañca, āniñjya, bhuñjante.* But manuscript *ānijya* is edited *āni(ñ)jya.* Incidentally, the occurrence of *ānijya* in the manuscript suggests that the form *āniṃjya* is due to the old manuscript that was copied by our scribe, but that sometimes the *anusvāra* dot was not visible and that the scribe copied whatever lay before his eyes.

The manuscript obeys the rule that *-m* remains so before vowels, but is inconsistent concerning *-m* before consonants, where it should become *-ṃ*. The manuscript has both *-ñ c-* and *-ṃ c-*; both *-m v-* and *-ṃ v-*. The text is edited with *-ṃ* before consonant in every case.

Again, in a number of instances where standard dictionary orthography has an internal *anusvāra*, the manuscript shows another nasal, usually *-m*, sometimes *n* or *ñ*. Thus such readings as *sampad, samvara, tūṣṇīmbhāva*, and *māmsa* are edited as *saṃpad, saṃvara, tūṣṇīṃbhāva*, and *māṃsa*. The readings *sanniśraya, santāpanīya*, and *ākiñcanya* are edited as *saṃniśraya, saṃtāpanīya*, and *ākiṃcanya*. The manuscript is not consistent in those readings. For example, it has *saṃprayukta* and both *anuśaṃsa* and *anuśamsa*. Because of the constant deviation of the manuscript from both standard and consistent practice in those cases, I consider it advisable to adopt everywhere the readings in the dictionaries of either Monier-Williams or Edgerton.

Any doublings of consonant after *r* are reduced to single consonant: *rṇṇ-* and *rvv-* are edited as *rṇ-* and *rv-*. The manuscript is inconsistent in the doubling of *v*, and it is very rare for any consonant other than *ṇ* or *v* to be doubled after *r*.

Letters not appearing in the manuscript but which are required for consistency with the rest of the manuscript or for standard orthography are entered in parentheses. Most of these additions are of *anusvāra* and *visarga*. Standard *-ttv-* is found in this manuscript, as in the generality of Buddhist manuscripts, as *-tv-*. Thus *satva* and *arhatva* are edited as

sat(t)va and *arhat(t)va*. However, the dropping of any letter from the manuscript, even of *anusvāra*, excepting the doubling after *r*, demands a note.

The treatment of *saṃdhi* irregularities depends on the general manuscript practice. Since in the overwhelming number of cases the manuscript adheres to the *saṃdhi* rules of classical Sanskrit, the few deviations are treated as mistakes. However, their emendation always calls for a note giving the manuscript reading.

The manuscript rarely has an *avagraha* sign. Sometimes, as in elided *a*- where the *a*- is the negative prefix, there is ambiguity which can be resolved only by resorting to the translations into Tibetan or Sino-Japanese. In each instance of the elided initial vowel I enter the apostrophe in the transcription, whether or not the manuscript has an *avagraha* sign at that point.

Finally, some words not previously recorded are listed below as completely as possible. It must be understood that the inclusion here is subject to the limitation of my knowledge: I have used the dictionaries of Monier-Williams and Edgerton as a standard. When the entire *Śrāvakabhūmi* is edited, in all likelihood many more words of this type will be found. Some of them are discussed in notes at their individual places of occurrence. If the term occurs in chapter iv, reference will be given to the Sanskrit paragraph (S . . .); if in chapter v, extended statement of *bhojane mātrajñatā*, simply as "food section"; and if in chapter vi, the *Paramārtha-gāthās*, simply as Gāthā, with the verse number.

anāgantṛ (S 14B.7-2b) 'a non-returner.'

anisṛta (S 25.2-5b) 'gross'; cf. Edgerton, *Dict.*, s.v. *aniḥsṛta*.

anubhāvanā (S 8B.9-4b) 'the experiencing.'

anu-sru- (S 1B.5-4c) 'to flow in accordance with'; in the form *anusravanti*.

antaravyantara (S 14B.6-4a) 'interregnum.'

abhyudgṛhīta (S 13A.3-7b) 'manifestly controlled.'

arūpagata (S 11A.9-5c) 'an incorporeal substance'; translation based upon Edgerton, *Dict.*, s.v. *rūpagata*.

aśubhā (S 8B.5-5b) 'an unpleasant thing'; but cf. Edgerton, *Dict.*, s.v. *aśubhabhāvanā*.

asparśavihāratā (food section) 'a disagreeable condition'; neg. of *sparśavihāratā*, explained in Edgerton, *Dict.*, which also has an entry on *asparśavihāra*.

asphuṭā (S 11A.9-5c) 'an unmanifested thing'; in the compound *arūpagatāsphuṭālakṣaṇa*.

ādhānatā (S 9B.6-4c) 'receipt'; in the compound *yogabalādhānatā*.

āyatanagata (S 1A.6-1a) 'at home.'

āvarodhika (food section) 'well fortified'; derivative from *avarodhaka* 'besieging.'

udānā (S 7A.2-7a) fem. noun, a class of Buddhist scripture; same usage as *udāna*, neuter.

upanipātitā (S 13B.5-3b) 'state of taking place.'

ṛjī (S 11B.2-7b) fem. adj. 'straight,' agreeing with *dṛṣṭi*; cf. Edgerton, *Dict.*, s.v. *ṛjī-kṛta-vant.*

kasyamāna (food section) 'being sounded'; said of the conch shell; possibly to be emended to *kaśyamāna* in consideration of the Dhātupāṭha root *kaś-* 'to sound.'

kāmatā (S 9A.8-4b) 'desire'; in the compound *kartu-kāmatā*; in the food section it occurs in the compound *bhoga-kāmatā.*

chandatā (S 9B.6-4c) 'craving'; in the compound *tīvracchandatā.*

charditakā (food section) 'vomit'; *chardi, chardikā* are classical Sanskrit.

tīrayati, tīrayitvā (S 11B.5-6b) 'he reflects,' 'having reflected'; cf. *tīreti* in Davids and Stede, *Pali-English Dictionary.*

nirabhimānatā (S 9B.6-4c) 'lack of pride.'

paritasanā (S 12A.2-4b) 'distress'; cf. *paritasana* in Edgerton, *Dict.*

parivṛttakarmāntatā (S 1A.6-1a) 'perverse occupation'; occurs in the negative form *a-*.

parihāṇika (S 9A.7-5c) 'loss'; in the compound *prāpti-parihāṇika.*

paśya, apaśya (food section) 'wholesome,' 'unwholesome' (said of food).

pādāvaṣṭambhana (food section) 'running' (lit. 'taking recourse to feet').

prajñācāra (S 11A.5-1a) 'analysis by insight.'

pratikāryatā (S 12A.1-3b) 'engagement'; occurs in the negative form *a-*.

pratiprasaraṇa (S 7A.3-7a) 'proper resort.'

pratyanukampā (S 1A.6-6a) 'corresponding sympathy'; cf. Edgerton, *Dict.*, s.v. *pratyanukampate.*

prahīṇāprahīṇatā (S 10A.6-5a) 'the state of what has been eliminated-exerted and what not eliminated-exerted.'

bhāṇḍopaskāra (S 14B.1-4c) 'utility vessels.'

bhojanatā (food section) 'food.'

mamāyita (Gāthā 32) 'a cherished thing'; cf. Edgerton, *Dict.*, s.v. *mamāyati.*

rūpaṇā (S 12B.4-2c) 'examination.'

loḍikā (food section) 'watery mixture' in the compound *gomaya-loḍikā* 'cow-dung watery mixture'; goes with *loḍayati* in Edgerton, *Dict.*

vacogata (S 7A.2-2c) synonym of *pravacana*, designation of the twelve branches of scripture.

vijānanā (S 7A.3-7a) 'comprehension'; but cf. Edgerton, *Dict.*, s.v. *vijñānanā.*

vidūṣayitvā (food section) 'having become averse'; goes with *vidūṣaṇā* in Edgerton, *Dict.*

vibhāvanā (S 12A.1-7c) 'leaving off the intense contemplation (*bhāvanā*).'

vākkaraṇa (S 6B.9-2b, f.) 'speech art.'

vṛtta (S 7B.2-1b) neuter noun, a class of Buddhist scripture; = *itivṛttaka.*

vṛttaka (S 7B.2-4a) = *vṛtta.*

vyava-²dā- (food section) 'to sever [good relations]'; in the optative form *vyavadīyeyam.*

saṃsartṛ (Gāthā 44) 'a transmigrator.'

saṃjānanā (S 7A.3-7a) 'cognition'; but cf. Edgerton, *Dict.*, s.v. *saṃjñānanā.*

samāvasthāvacāraka (S 1B.6-6a) 'having the sphere of the even state.'

saṃprajanadvihāritā (S 1A.2-3b) 'conduct with awareness.'

saṃbhṛtatā (S 10A.9-8b) 'equipage'; in the compound *saṃbhāra-saṃbhṛtatā.*

samyaggata (S 7A.2-2c) 'a rightly-gone one'; Monier-Williams enters the form as adj.

samaika (S 12A.8-5b) apparently 'one who is equal.'

smāraka (S 7A.1-3b) 'a reminder; one who reminds'; Monier-Williams enters the form as adj.

CHAPTER IV

ANALYSIS OF THE ŚRĀVAKABHŪMI

IN THIS analysis of the *Śrāvakabhūmi* the intrusive folios of the manuscript will not be treated. The procedure will be to present the chief terms, occasionally minute subdivision and brief extracts of text in order to illustrate the character of Asaṅga's writing, and page concordance of the Sanskrit manuscript (labeled S) with the Tibetan translation in the Derge Tanjur, *Sems tsam*, Volume Dzi (labeled C). A bird's-eye view of the text has already been presented in a published article.[1] Remarks of my own are enclosed in brackets.

The work is divided into four *yogasthānas*, which are not given titles where they individually end. However, the *piṇḍoddāna* (statement of contents in verse form) at the very outset of the work, unfortunately not extant in the manuscript, gives the subject matter for each:

> Species (*gotra*), persons (*pudgala*), application (*prayoga*),
> Mundane and supramundane [paths] (*laukikamārga* and *lokottaramārga*);
> —These, in short, are the stage (*bhūmi*) [of disciples (*śrāvaka*)].

They begin as follows: First Yogasthāna: S 1A (beginning missing); T 1; C 395c. Second Yogasthānā: S 7A.9-1c; T 67b; C 424a. Third Yogasthāna: S 11B.2-1b; T 127b-5; C 448b. Fourth Yogasthāna: S 13A.3-7b; T 164a-2; C 465a.

After the initial *piṇḍoddāna* there is an *uddāna* (summary verse):

> Species (*gotra*), entrance (*avatāra*),
> And way of deliverance (*naiṣkramya*)
> Are the three named stages (*bhūmi*)
> Which comprise the stage of disciples (*śrāvakabhūmi*).

ANALYSIS OF THE FIRST YOGASTHĀNA

[The First Yogasthāna contains the relatively brief sections on species (*gotrabhūmi*) and entrance (*avatārabhūmi*). The bulk of this Yogasthāna is then devoted to way of deliverance (*naiṣkramyabhūmi*); the *naiṣkramyabhūmi* continues to the end of the *Śrāvakabhūmi* and so covers the Second through Fourth Yogasthānas.]

[From Tibetan:][2] What is the stage of species (*gotrabhūmi*)? He said: (1) the species (itself), (2) the establishment (*vyavasthāna*) of the species, (3) the marks (*liṅga*) of the persons belonging to the species, and (4) all persons (*pudgala*) belonging to that species taken together.

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[1] Alex Wayman, "A Report on the Śrāvaka-bhūmi and Its Author (Asaṅga)," *JBRS*, 42 (September–December, 1956), 316–329.

[2] / rigs kyi sa gaṅ źe na / smras pa / rigs gaṅ yin pa daṅ / rigs kyi rnam par gźag pa gaṅ yin pa daṅ / rigs la gnas paḥi gaṅ zag rnams kyi rtags gaṅ yin pa daṅ / rigs la

(1) What is the species (itself)? He said: the seed elements of persons belonging to the species. And whatever they are, and so long as they exist, if they acquire the conditions (*pratyaya*) favorable for persons belonging to the species, they will become powerful and have the capacity for touching and entering (*pari*)*nirvāṇa*. What are the synonyms for that species (*gotra*)? Seed (*bīja*), realm (*dhātu*), and intrinsic nature (*prakṛti*) are the synonyms.

[There is no doubt of the original Sanskrit words for the synonyms. The Tibetan equivalents render those given either possible or probable. Then the words are made definite by a similar remark in Asaṅga's *Bodhisattvabhūmi* (ed. Wogihara), 3: *tat punar gotram bījam ity apy ucyate dhātuḥ prakṛtir ity api.*]

T 2a-4; C 395c-28. (2) What is the establishment of the species? [From Tibetan:][3] Is that species explained as concealed (T. *phra ba*, S. **sūkṣma*) or as obvious (T. *rags pa*, S. **sthūla*)? He said: It is explained as concealed. For what reason? As long as that seed does not generate a fruit and does not accomplish a fruit, it is called 'concealed.' (But) at whatever time it generates a fruit and accomplishes a fruit, at that time, whatever be the seed and whatever be the fruit, they are connected and consequently are comprehended as 'obvious.' Well, then, is that species explained as belonging to a single lineage, or as belonging to multiple lineages? He said: It is explained as belonging to a single lineage. . . . That seed does not have the characteristics of difference as long as it stays apart from the six sense bases (*ṣaḍāyatana*) . . .

T 2b-4; C 396a-9. He said:[4] If the persons stationed in the species have the nature (S. *dharmaka*) of *parinirvāṇa*, and those not stationed in the

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gnas paḥi gaṅ zag gaṅ dag yin pa de dag thams cad gcig tu bsdus pa ni rigs kyi sa źes byaḥo / de la rigs gaṅ źe na / smras pa / rigs la gnas paḥi gaṅ zag gi sa bon gyi chos gaṅ yin pa ste / gaṅ yod ciṅ med pa ma yin la rigs la gnas paḥi gaṅ zag rnams kyi rkyen yaṅ rñed na / mya ṅan las ḥdas pa thob pa daṅ / reg par nus śiṅ mthu yod par ḥgyur baḥo / rigs deḥi miṅ gi rnam graṅs gaṅ źe na / sa bon daṅ / khams daṅ / raṅ bźin źes bya ba ni miṅ gi rnam graṅs dag yin no /

[3] / rigs kyi rnam par gźag pa ni gaṅ / rigs de phra baḥam / rigs pa źes brjod par bya źe na / smras pa / phra ba źes brjod par byaḥo / ciḥi phyir źe na / sa bon des ḥbras bu ma bskyed ciṅ ḥbras bu ma grub na ni des na de phra ba źes byaḥo / gaṅ gi tshe ḥbras bu bskyed ciṅ ḥbras bu grub par gyur pa deḥi tshe na ni sa bon gaṅ yin pa de daṅ ḥbras bu gaṅ yin pa de gcig tu bsdus nas deḥi phyir rigs de rags pa źes bya bar gtogs par ḥgyur ro / ḥo na ci rigs de rgyud gcig tu gtogs pa źig gam / ḥo na te rgyud du mar gtogs par brjod par bya źe na / smras pa / rgyud gcig tu gtogs par brjod par byaḥo / . . . sa bon de ni skye mched drug po de dag las logs źig na tha dad paḥi mtshan ñid med . . .

[4] / smras pa / gal te rigs la gnas paḥi gaṅ zag rnams ni yoṅs su mya ṅan las ḥdaḥ baḥi chos can yin la / rigs la gnas pa ma yin pa rnams ni / yoṅs su mya ṅan las ḥdaḥ baḥi chos can ma yin par lta na / ḥo na ciḥi phyir yoṅs su mya ṅan las ḥdaḥ baḥi chos can rnams sṅon gyi mthaḥ nas yun riṅ por ḥkhor bar gyur ciṅ / yoṅs su mya ṅan las ma ḥdas źe na / smras pa / rgyu bźis yoṅs su mya ṅan las ma ḥdas te / bźi gaṅ źe na / mi khom par skyes pa daṅ / bag med paḥi ñes pa daṅ / log par źugs pa daṅ / sgrib paḥi ñes pas so /

species do not have the nature (*adharmaka*) of *parinirvāṇa*, then why have those possessing the nature of *parinirvāṇa* moved in *saṃsāra* for so long in former times and still have not attained *parinirvāṇa*? He said that for four reasons they have not attained *parinirvāṇa*. What are the four? Because born in unfavorable circumstances (S. *akṣaṇopapanna*), having the fault of carelessness (*pramattadoṣa*), having entered in a wrong (or perverse) course (*mithyā-pratipanna*), having the fault of being hindered (*āvṛtadoṣa*).

[Each of the four is then explained.]

T 3b-1; C 396b-9. He said: There are two [favorable] conditions (*pratyaya*). What are the two? Chief (*pradhāna*) and subordinate (*hīna*). What is the chief condition? He said as follows: the proclamation from others which has the overlordship of the Illustrious Doctrine (S. **saddharmādhipateyaḥ parato ghoṣaḥ*) and the methodical mental orientation (S. **yoniśo manaskāra*).

[See the entry on *ādhipateya* in Edgerton, *Dict.* The Sanskrit (or BHS) is from the summary at the end of the present section.]

What is the subordinate condition? He said: There are a number of subordinate conditions, as follows: (*a*) personal success (*ātmasampad*), (*b*) success of others (*parasampad*), (*c*) virtuous craving for the doctrine (*kuśalo dharmacchandaḥ*), (*d*) going forth [to the religious life] (*pravrajyā*), (*e*) restraint of morality (*śīlasaṃvara*), (*f*) restraint of senses (*indriyasaṃvara*), (*g*) knowing the amount in food (*bhojane mātrajñatā*), (*h*) practice of staying awake (in the former and latter parts of night) (*jāgarikānuyoga*), (*i*) conduct with awareness (*saṃprajānadvihāritā*), (*j*) seclusion (*prāvivekya*), (*k*) elimination of hindrances (*nivaraṇaviśuddhi*), (*l*) right dwelling in *samādhi* (*samādhisaṃniśraya*).

T 3b-4; C 396b-15. What is personal success (*ātmasaṃpad*)? Any of these: human state (*manuṣyatva*), rebirth in a noble home (*āryāyatane pratyājāti*), lack of defective organs (*indriyair avikalatā*), faith at home [in the Buddhist doctrine and discipline] (*āyatanagata-prasāda*), and non-perverse occupation (*aparivṛttakarmāntatā*).

[The Sanskrit begins in this passage: S 1A.6-1a (beg.): (*i*)*ndriyair avikalatā āyatanagataḥ prasādaḥ aparivṛttakarmāntatā*. Each of these is then explained.]

S 1A.6-5c; T 4a-5; C 396c-8. / svayam evānena sa ātmabhāva ebhiḥ pañcabhir aṅgaiḥ saṃpādito bhavati / tasmād ātmasaṃpad ity ucyate /

Only by one's own self does the body (*ātmabhāva* [see Edgerton, *Dict.*]) succeed in those five ways. Hence the expression 'personal success.'

[Asaṅga appears to be stressing the connotation of the word *ātmabhāva* 'state of the self']

S 1A.6-6a; T 4a-5; C 396c-9. What is the success of others (*parasaṃpad*)? Arising of *buddhas* (*buddhānām utpādaḥ*), teaching of the Illustrious Doctrine (*saddharma-deśanā*), preservation of the doctrines taught (*deśitānāṃ dharmāṇām avasthānam*), dissemination of the doctrines preserved (*avasthitānāṃ dharmānām anupravartanam*), corresponding sympathy from others (*parataḥ pratyanukampā*).

[Each is explained.]

S 1B.6-3b; T 5a-2; C 397a-7. / kuśalo dharmacchandaḥ katamaḥ /

What is virtuous craving for the doctrine?

S 1B.6-5a; T 5a-5; C 397a-14. / pravrajyā katamā /

What is going forth [to the religious life]?

S 1B.6-5b; T 5a-6; C 397a-16. / śīlasaṃvaraḥ katamaḥ / sa tathā pravrajitaḥ śīlavān viharati prātimokṣasaṃvara-saṃvṛtaḥ / ācāra-gocara-saṃpannaḥ aṇumātreṣv avadyeṣu bhayadarśī samādāya śikṣate śikṣapadeṣu ayam ucyate śīlasaṃvaraḥ /

What is restraint of morality? The one who has gone forth in that way dwells with morality, is restrained by the Prātimokṣa vow, is possessed of good behavior and lawful resort, views fearfully even minor sins, takes and learns the points of instruction (*śikṣāpada*). That is called 'restraint of morality.'

S 1B.6-6a; T 5a-7; C 397a-19. / indriyasaṃvaraḥ katamaḥ / sa tam eva śīlasaṃvaraṃ niśrityārakṣitasmṛtir bhavati / nipaka-smṛtiḥ / smṛtyārakṣitamānasaḥ samāvasthāvacārakaḥ sa cakṣuṣā rūpāṇi dṛṣṭvā / na nimittagrāhī bhavati nānuvyañjanagrāhī yatodhikaraṇam asya pāpakā akuśalā dharmāś cittam anusraveyus teṣāṃ saṃvarāya pratipadyate rakṣati mana-indriyaṃ sa śrotreṇa śabdān ghrāṇena gandhāñ jihvayā rasān kāyena spraṣṭavyāni / manasā dharmān vijñāya na nimittagrāhī bhavati nānuvyañjanagrāhī yatodhikaraṇam asya pāpakā akuśalā dharmāś cittam anusraveyus teṣāṃ saṃvarā[ya pratipadyate rakṣati] mana-indriyaṃ / mana-indriyeṇa saṃvaram āpadyate / ayam ucyata [MS: ucyate] indriyasaṃvaraḥ /

What is restraint of sense organs? When one has taken recourse to just that restraint of morality, he guards mindfulness. His mindfulness is zealous. His mind is guarded by mindfulness. He has the sphere of the even state. When he sees forms with the eye, he does not take hold of images or details by reason of which sinful, unvirtuous natures would flow according to his mental substance. He acts in each case to restrain those. He guards his mind sense-organ. When he perceives sounds with

his ear, odors with his nose, tastes with his tongue, tangibles with his body, natures (*dharma*) with his mind, he does not take hold of images or details by reason of which sinful unvirtuous natures would flow according to his mental substance. He acts in each case to restrain those. He guards his mind sense-organ. His mind sense-organ exerts the restraint. This is called 'restraint of sense-organs.'

S 1B.6-8b; T 5b-4; C 397b-1.

What is knowing the amount in food?

[The S passage and translation are presented in my chap. v.]

S 1A.2-1b; T 5b-6; C 397b-7. / jāgarikānuyogaḥ katamaḥ /

[In the following, I have had to correct the partially illegible manuscript and fill it in by means of the later extended treatment of the same subject.]

[sa(s) . . .] divā caṅkrama-niṣadyābhyām āvaraṇīyebhyo dharmebhyaś cittaṃ pariśodhayati / rātryāḥ prathame yāme caṅkrama-niṣadyābhyām āvaraṇīyebhyo dharmebhyaś cittaṃ pariśodhayati / pariśodhya tato vihārān nirgamya bahir vihārasya pādau prakṣālya vihāraṃ praviśya dakṣiṇena pārśvena śayyāṃ kalpayati / pāde pādam ādhāyālokasaṃjñī smṛtaḥ saṃprajānan utthānasaṃjñām eva manasikurvan sa rātryāḥ paścime yāme laghu laghv eva prativibudhya caṅkrama-niṣadyābhyām āvaraṇīyebhyo dharmebhyaś cittaṃ pariśodhayatīyam ucyate pūrvarātrāpararātraṃ jāgarikānuyuktatā /

What is the practice of staying awake? When one knows the amount in food in that way, he purifies his mental substance from obscuring natures by means of walking and sitting during the day. He purifies his mental substance from obscuring natures by means of walking and sitting during the first watch of night. When he has [so] purified, then he leaves the monastery and outside the monastery washes his feet. Re-entering the monastery, he takes rest on his right side, placing one foot upon the other, with the idea of light, being mindful, being aware, and orienting his mind just to the idea of rising. In the last watch of night he quickly re-awakens, and he purifies his mental substance from obscuring natures by walking and sitting. This is called 'practice of staying awake in the former part of night and the latter part of night.'

S 1A.2-3b; T 6a-3; C 397b-16. / saṃprajānadvihāritā katamā / sa tathā jāgarikānuyuktaḥ atikrama-pratikrame saṃprajānad vihārī bhavaty ālokita-vyavalokite saṃmiñjita-prasārite sāṃghāṭī-cīvara-pātra-dhāraṇe aśita-pīta-khādita-svādite nidrāklamavinodane gate sthite niṣaṇṇe śayite jāgṛte bhāṣite tūṣṇīṃbhāve saṃprajānad vihārī bhavati / iyam ucyate saṃprajānadvihāritā /

What is conduct with awareness? When he has in that way practiced staying awake, he conducts himself with awareness while going forth and returning. He conducts himself with awareness while looking at and looking around; while drawing back and extending his arms; while bearing the upper robe, the religious garb, and the begging bowl; while eating, drinking, chewing, and tasting; while eliminating the fatigue that causes sleep; while walking, standing, sitting, lying down, and staying awake; while speaking and remaining silent. This is conduct with awareness.

S 1A.2-4b; T 6a-5; C 397b-24. / prāvivekyaṃ katamat /

What is dwelling in solitude?

S 1A.2-5a; T 6a-7; C 297b-26. / nivaraṇaviśuddhiḥ katamā /

What is elimination of hindrances?

[There are five hindrances: sensuous lust (*kāmacchanda*), ill-will (*vyāpāda*), torpor and sleepiness (*styāna-middha*), mental wandering and regret (*auddhatya-kaukṛtya*), and doubt (*vicikitsā*).]

S 1A.2-6a; T 6b-2; C 397c-2. / samādhi-saṃniśrayaḥ katamaḥ /

What is right dwelling in *samādhi*?

[This brief explanation contains the traditional four paragraphs about the four *dhyānas*, as reproduced in the *Mahāvyutpatti*, Sakaki ed., nos. 1478-81. The four paragraphs are expanded with commentary in the Fourth Yogasthāna.]

S 1B.2-2c; T 7a-3; C 397c-18. / tatra yā samyag-darśanam upādāya vimukti-paripūriḥ / nirupadhiśeṣa-parinirvāṇaṃ cāyaṃ gotra-samudāgamo veditavyaḥ / tatrātmasaṃpadam upādāya yāvat samādhisaṃniśrayo 'yaṃ / hīnaḥ samudāgamapratyayo veditavyaḥ / tatra yaś catuḥsatyadeśanāvavādādhipateyaḥ parato ghoṣaḥ yaś ca yoniśo manaskāraḥ / ayaṃ pradhānaḥ samudāgamapratyayo veditavyaḥ /

Among those, the fulfillment of liberation, when one resorts to right view and to *parinirvāṇa* without residue, should be understood as the arrival of the species. Among those, beginning from personal success and going as far as the right dwelling in *samādhi*, this should be understood as the subordinate condition of arrival. Among those, the proclamation from others, which has the overlordship of precepts that teach the four Truths, and the methodical mental orientation should be understood as the chief condition of arrival.

[This passage completes the section 'establishment of species' (*gotra-vyavasthāna*).]

S 1B.2-3c; T 7a-5; C 397c-25. / gotrasthasya pudgalasya katamāni liṅgāni / āha / yāny aparinirvāṇadharmakasya liṅgāni / tadviparyayeṇa gotrasthasya liṅgāni veditavyāni /

What are the marks of the person belonging to the species? He said: One should understand the marks of the person belonging to the species as the reverse of the marks of the one without the nature of *parinirvāṇa.*

[The text explains six marks of the latter person, remarking that this is *pradeśamātra*, a mere limited treatment.]

S 1B.3-5b; T 8b-3; C 398b-25. / tatra katame gotrasthāḥ pudgalāḥ / āha asti gotrasthaḥ pudgalaḥ / gotra eva sthito nāvatīrṇo na niṣkrāntaḥ [avatīrṇo na niṣkrāntaḥ avatīrṇo niṣkrānto] mṛdvindriyo madhyendriyaḥ tīkṣṇendriyaḥ rāgacarito dveṣacarito mohacaritaḥ / akṣaṇopapannaḥ kṣaṇopapannaḥ / pramattaḥ apramattaḥ mithyā-pratipannaḥ amithyā-pratipannaḥ āvṛto nāvṛtaḥ dūre antike paripakvaś cāparipakvaś ca viśuddhaś cāviśuddha(ḥ) /

[The ends of this particular S folio had been broken off before it was photographed in Tibet. Hence the gap, filled in by the help of the T. *avatīrṇo* . . .]

Among them, what are the persons belonging to the species? He said: There is the person belonging to the species, who belongs to the species and no more than that, has neither entered nor gone the way of deliverance, has entered but not gone the way of deliverance, has both entered and gone the way of deliverance; has weak sense organs, middling sense organs, or sharp sense organs; is addicted to lust, addicted to hatred, or addicted to delusion; is born in unfavorable circumstances or is born in favorable circumstances; is careless or careful; has entered in the wrong course or has not entered in the wrong course; is hindered or not hindered; is far away or is in the proximity; has maturation or does not have maturation; is purified or not purified.

[Each is explained here, except for the four groups beginning with unfavorable (or favorable) circumstances, which were already explained, as pointed out above, T 2b-4; C 396a-9.]

T 10a-7 (one S folio missing), a section *uddāna.*

[In S and T, these are presented at the end of the section, while C places them at the beginning; hence C 395c-15, 16.]

Its intrinsic nature, its establishment,
Marks and persons—all those taken together
Is known as the stage of species (*gotrabhūmi*).

Finished is the stage of species in the *Śrāvakabhūmi.*

[The line "Finished . . ." is not part of the *uddāna*, which must have been virtually of the same form in S as that of the next section, *avatārabhūmi*, for which the S. *uddāna* will be given below.]

T 10b-1; C 399b-21. What is the entrance stage (*avatārabhūmi*)? He said: (1) the intrinsic nature of entering, (2) the establishment, (3) the marks of the installed person, (4) the persons installed—all those taken together constitute the entrance stage.

[Each is explained.]

S 2B.2-7b (resumption of S); T 12a-4; C 400a-24. / . . . ṣaḍbhir bhavyo mṛdukuśalamūlasamanvāgato madhyakuśalamūlasamanvāgataḥ / adhimātrakuśalamūlasamanvāgataḥ / niṣṭhaprāyogiko niṣṭhāgataś ca /

[Now, all those persons can be grouped] by six [statuses]: the potential person, the one provided with weak root of merit, the one provided with middling root of merit, the one provided with great root of merit, the one devoted to ultimate practice, the one gone to the ultimate.

[Each is explained. This is part of the explanation of (2) the establishment.]

S 2A.3-5a; T 12b-6; C 400b-25. / tatra bhavya-jātīyaḥ pudgalo gotraṃ niśritya gotraṃ pratiṣṭhāya mṛdūni kuśalamūlāni pratilabhate / avatīrṇaś ca bhavati / yo 'vatīrṇo mṛdūni kuśalamūlāni niśritya pratiṣṭhāya madhyāni kuśalamūlāni pratilabhate / taiś cātmānaṃ paripācayati / sa tathā paripacyamāno madhyāni kuśalamūlāni niśritya pratiṣṭhāyādhimātrāṇi kuśalamūlāni pratilabhate / paripakvaś ca bhavati / so 'dhimātrakuśalamūlahetusamudāgatenātmabhāvapratilambhena yadā saṃbhāraṃ ca samudānayati / cittaikāgratāṃ ca spṛśati / samyaktvaṃ ca nyāmam avakrāmati / srotaāpatti-phalaṃ vā sakṛdāgāmi-phalaṃ vā nāgāmi-phalaṃ vā sākṣātkaroti / no tv agraphalam arhat(t)vaṃ sākṣātkaroti / tadā niṣṭhaprāyogika ity ucyate / yadā tu sarvakleśaprahāṇam arhat(t)vaṃ sākṣātkaroti / tadā niṣṭhāgato bhavati / tair yā cādimadhyaparyavasānā sarvaśrāvakacaryā ṣaḍbhiḥ pudgalavyavasthānaiḥ saṃdarśitā bhavati / tatra gotreṇādi(ḥ) sarvaśrāvakacaryāyāḥ saṃdarśitaḥ / niṣṭhayā paryavasānaṃ / tadanyena madhyaṃ saṃdarśitaṃ /

[The MS represents *tair yā* by the corruption *saiṣās*.]

Among them, the person of potential type, standing on the species, dwelling in the species, obtains weak roots of merit, and is entered. The one who is entered, standing on, dwelling in weak roots of merit, obtains middling roots of merit, and thereby causes himself to mature. He so being matured, standing on, dwelling in middling roots of merit, obtains great roots of merit, and has maturation. When, by a body attainment which fully accomplishes the great-roots-of-merit cause, he acquires the requisite, adheres to a single area of thought, enters the certainty of rightness; or realizes the fruit of entrance into the stream, the fruit of being reborn only once more, or the fruit of no further return, but does not

realize the supreme fruit which is *arhat*-ship, at that time he is said to be 'one devoted to ultimate practice.' And when he realizes the elimination of all corruptions—*arhat*-ship—at that time he has gone to the ultimate. All Śrāvaka practice, which is first, middle, or final, is shown by that sixfold establishment of persons. Among them, the first of all Śrāvaka practice is shown by species. The final is shown by the ultimate. The middle is shown by the rest.

S 2B.3-2c; T 13b-2; C 400c-24. / avatīrṇasya pudgalasya katamāni liṅgāni /

What are the marks of the person who has entered?

[Eight marks are discussed.]

S 2B.3-6a; T 14a-1, 2; C 401a-14, 15.

[In the course of discussing the second mark:]

/ samyagdṛṣṭir adhimātrā laukikī yasya vidyate /
/ api jātisahasrāṇi nāsau gacchati durgatim //

The one whose mundane right view is wide-extended,
Even in thousands of births does not go to an evil destiny.

[I do not know the source of this verse.]

S 2A.4-6a; T 14b-7; C 401b-26. / avatīrṇāḥ pudgalāḥ katame /

What are the persons who have entered?

S 2A.4-7c; T 15a-4. / uddānaṃ /

/ svabhāvas tasyāvasthānaṃ liṅgaṃ pudgala eva ca /
/ avatārabhūmir vijñeyā sarvam etat samāsataḥ //

[With that the *avatārabhūmi* of the *Śrāvakabhūmi* is concluded.]

S 2B.4-1b; T 15a-4; C 401c-16. / naiṣkramya-bhūmiḥ katamā / āha / yac ca laukikena mārgeṇa vairāgya-gamanaṃ / yac ca lokottareṇa mārgeṇa vairāgya-gamanaṃ / yac ca tayor saṃbhāraḥ tad ekadhyam abhisaṃkṣipya naiṣkramya-bhūmir ity ucyate //

What is the stage that is the way of deliverance? He said: The traveling free from passion by the mundane path, the traveling free from passion by the supramundane path, and the requisite for those two—collecting those [three] together, that is called 'stage that is the way of deliverance.'

S 2B.4-2a; T 15a-5; C 401c-21. / laukikena mārgeṇa vairāgyagamanaṃ katamat / yathāpīhaikatyaḥ kāmadhātāv audārikadarśī bhavati prathama eva sa samāpattyupapattike dhyāne vivekaje prītisukhe śāntadarśī bhavati / sa tathā-darśī tadbahulavihārī samāno [MS: satkāma]

vairāgyam anuprāpnoti / prathamaṃ ca dhyānaṃ samāpadyate / evaṃ prathamadhyānād ūrdhvaṃ sarvāsv adharimāsu bhūmiṣv audārika-darśī bhavati / sarvāsu coparimāsu bhūmiṣu śāntadarśī sa tathā-darśī tadbahulavihārī samāno yāvad ākiṃcanyāyatanād vairāgyam anuprāpnoti / naivasaṃjñānāsaṃjñāyatanaṃ ca samāpadyate laukikena mārgeṇa vairāgyagamanaṃ nāsty ata uttari nāto bhūyaḥ /

[Among those], what is the traveling free from passion by the mundane path? As follows: Someone here views the 'realm of desire' as coarse. He views as calm just the First Dhyāna, which is an equipoise rebirth with joy and pleasure produced from solitude. Having a view of such kind, he, being with those multiple states of existence, obtains freedom from passion and is equipoised in the First Dhyāna. Likewise beyond the First Dhyāna, he views all the lower planes as coarse and all the higher planes as calm. Having a view of such kind, he, being with those multiple states of existence up to the 'base of nothing-at-all,' obtains freedom from passion and is equipoised in the 'base of neither with nor without ideas.' [That is] the traveling free from passion by the mundane path. There is nothing beyond that, nothing superior to that.

[My translation of *sam-ā-pad-* and its derivatives (*samāpanna-*, *samāpatti-*, etc.) by 'equipoise' and the like is not meant to imply a false etymology interpreting these words to contain *sama-*. The translation is an attempt to render the usage of these words (*samāpatti-*, e.g., is so difficult in connotation that it is frequently left untranslated). If my translation for these words is successful, it should be regarded as faithful rather than literal.]

S 2B.4-3c; T 15b-1; C 402a-2. / lokottareṇa mārgeṇa vairāgyagamanaṃ katamat / yathāpīhaikatyaḥ satpuruṣāṇāṃ darśī āryadharmeṣu kovidaḥ duḥkhaṃ vā duḥkhato yathābhūtaṃ prajānāti / samudayaṃ vā samudayataḥ / nirodhaṃ vā nirodhataḥ / mārgaṃ vā mārgataḥ / śaikṣeṇa jñānadarśanena samanvāgataḥ / tata(ś) cottari mārgaṃ bhāvayaṃs traidhātukebhyo darśanabhāvanāprahātavyebhyo dharmebhya ātmānaṃ visaṃyojayati vimocayaty evaṃ cāsau traidhātuka(ṃ) samatikrānto bhavati /

[Among those], what is the traveling free from passion by the supramundane path? As follows: Someone here views illustrious persons; is skilled in the noble doctrines; knows, as it truly is, suffering as suffering, the source as the source, cessation as cessation, the path as the path; is provided with learned knowledge and vision; and, intensely contemplating the path beyond the latter [i.e., the path beyond learning (*aśaikṣa-mārga*)], he detaches and liberates himself from the triple-realm natures to be removed by [the paths of] vision and intense contemplation. And thus that person transcends the three realms.

S 2B.4-5b; T 15b-4; C 402a-10. / tatra saṃbhāraḥ katamaḥ / tadyathā ātmasaṃpat parasaṃpat kuśalo dharmacchandaḥ śīlasaṃvaraḥ [indriyasaṃvaro] bhojane mātrajñatā pūrvarātrāpararātraṃ jāgarikānuyuktatā saṃprajānadvihāritā kalyāṇamitratā saddharmaśravaṇacintanā [MS: *saddharmaśravanacittaṃ*, and then proceeds to an intrusion; the connection to the present passage occurs in S 2A.1-1b (near end):] tyāga(ḥ) śramaṇālaṃkāraś ca itīme dharmā laukikalokottaravairāgya-[gama] nāya saṃbhārā ity ucyate /

[Among those], what is the requisite? As follows: personal success, success of others, virtuous craving for the doctrine, restraint of morality, restraint of senses, knowing the amount in food, practice of staying awake in the former and latter parts of night, conduct with awareness, situation of the virtuous friend (*kalyāṇamitratā*), hearing and pondering the illustrious doctrine (*saddharmaśravaṇacintanā*), renunciation (*tyāga*), and adequacies of the ascetic (*śramaṇālaṃkāra*). Those natures are the requisites for traveling free from passion, whether mundane or supramundane.

S 2A.1-2a; T 15b-7; C 402a-21.

[Restraint of morality (*śīlasaṃvara*), extended treatment.]

S 1A.8-3c; T 25b-3; C 406b-18.

[Restraint of sense organs (*indriyasaṃvara*), extended treatment.]

S 1B.4-2c; T 29b-5; C 408a-14.

[Knowing the amount in food (*bhojane mātrajñatā*), extended treatment.]

S 6B.2-3c; T 38b-1; C 411c-8.

[Practice of staying awake in the former and latter parts of night (*pūrvarātrāpararātraṃ jāgarikānuyuktatā*), extended treatment.]

S 6B.5-4a; T 44a-6; C 413c-29.

[Conduct with awareness (*saṃprajānadvihāritā*), extended treatment.]

[Those five sections are extensive commentaries on the brief paragraphs quoted or referred to previously. The extended treatment of 'knowing the amount in food' is completely edited and translated in my chap. v. This well illustrates the manner in which Asaṅga amplifies the brief statements he presented earlier. Some topics from the other extended treatments will now be included in this analysis.]

S 2A.2-4b; T 18a-3; C 403a-22. / tatra katamaḥ samāsārthaḥ / tathāyaṃ samāsārthas trilakṣaṇa eva / śīlaskandhaḥ paridеśito bhagavatā tadyathā avipraṇāśalakṣaṇaḥ svabhāvalakṣaṇaḥ svabhāvaguṇalakṣaṇaś ca / yathā katham iti yat tāvad (ā)ha śīlavān viharatīty anena tāvad avipraṇāśalakṣaṇaṃ śīlasaṃvarasyākhyātaṃ / yat punar āha prātimokṣa-

saṃvara-saṃvṛta iti / anena svabhāvalakṣaṇam ākhyātaṃ / yat punar āha / ācāra-gocara-saṃpannaḥ / anena param upanidhāya tathā-samādattasya prātimokṣasaṃvarasya guṇalakṣaṇam ākhyātaṃ /

Among those, what is the summarized meaning? As this summarized meaning was taught by the Bhagavat, the aggregate of morality has just three characteristics, namely, the unwasted characteristic (*avipraṇāśa-lakṣaṇa*), the intrinsic-nature characteristic (*svabhāva-lakṣaṇa*), and the good-qualities-of-intrinsic-nature characteristic (*svabhāvaguṇa-lakṣaṇa*). How so? Now he said that by the expression 'dwells with morality' the unwasted characteristic of the restraint of morality is explained. Furthermore, he said that by the expression 'restrained by the Prātimokṣa vow' the intrinsic-nature characteristic is explained. Furthermore, he said that by the expression 'possessed of good behavior and lawful resort,' there is explained the good-quality characteristic of the Prātimokṣa vow, which, making comparison with another, is so taken to heart.

[The third characteristic pertains to the ability of the one with superior conduct to inspire men of like disposition to emulate him. The celebrated instance in the traditional biography of the Buddha is when Prince Siddhārtha sees at the north gate of Kapilavastu a monk of pious deportment and decides to adopt that life. Cf. *upa-nidadhāti* in Edgerton, *Dict.*]

S 2B.2-5b; T 19a-3; C 403c-2. / katamair daśabhiḥ kāraṇair vipanno bhavati / ādita eva durgṛhīto bhavaty atilīno bhavaty anisṛto bhavati pramāda-kausīdya-parigṛhīto bhavati / mithyā-praṇihito bhavati / ācāra-vipattyā parigṛhīto bhavaty ājīva-vipattyā parigṛhīto bhavaty antadvayapatito bhavati / anairyāṇiko bhavati / samādāna-paribhraṣṭaś ca bhavati /

Through what ten causes does [the restraint of morality] come to nought? (1) It is wrongly taken from the outset; (2) the person is lowly [in behavior and character]; (3) the person is gross; (4) he is dominated by carelessness and laziness; (5) he is pledged to a wrong course; (6) he is dominated by violation of good behavior; (7) he is dominated by violation of decent living; (8) he has fallen into [one or other of] two extremes; (9) he is not conducive to liberation; (10) he loses his 'taking it to heart.'

[Each is explained.]

S 1A.10-5a; T 21b-5; C 404c-13, 14. / yathoktaṃ /

/ supratiṣṭhitamūlasyāc cittasyopaśame rataḥ /
/ saṃyuktā ca visaṃyuktā dṛṣṭyadṛṣṭyāryapāpayā //

After the well-established basis [which is morality],
There is joy in the calming of mental substance,
And right view and wrong view—noble and sinful—
Is [respectively] adopted and rejected.

[This verse occurs also in the *Ābhiprāyikārtha-gāthā* of the *Cintāmayī Bhūmi*, e.g., S 3B.5-2a, b, from which place the reading of the text is established. Asaṅga uses this verse to illustrate the Buddhist teaching that the instruction of morality (*adhiśīla-śikṣā*) is the foundation for the instructions of meditation and insight (*adhicitta-śikṣā* and *adhiprajñā-śikṣā*).]

S 1A.10-7b; T 22a-3; C 404c-12. / kena kāraṇena bhagavatā śīlaṃ mūlaśabdenoktaṃ /

Why did the Bhagavat call morality a 'foundation' (*or* 'basis')?

S 1B.10-2a; T 22a-6; C 404c-15. / kena kāraṇena śīlam alaṃkāraśabde-nākhyātaṃ /

Why is morality explained as an 'ornament'?

S 1B.10-3c; T 22b-1; C 404c-18. / kena kāraṇena śīlam anulepanaśabde-noktaṃ /

Why is morality called an 'ointment'?

S1B.10-5c; T 22b-3; C 404c-21. / kena kāraṇena śīlaṃ gandhajātaśa-bdenocyate /

Why is morality said to be 'full of perfume'?

S 1B.10-6a; T 22b-5; C 404c-24. / kena kāraṇena śīlaṃ sucaritaśabde-nocyate /

Why is morality said to be a 'good course'?

S 1B.10-6b; T 22b-6; C 404c-27. / kena kāraṇena śīlaṃ saṃvaraśabde-nocyate /

Why is morality said to be a 'restraint'?

S 1A.7-6c; T 23b-4; C 405c-1. / yathoktaṃ bhagavatā āyuṣmantaṃ rāhulam ārabhya /

/ kāyakarmātha vākkarma manaskarma ca rāhula /
/ abhīkṣṇaṃ pratyavekṣasva smaran buddhānuśāsanaṃ //
/ etac chrāmaṇakaṃ karma atra śikṣasva rāhula /
/ atra te śikṣamāṇasya śreya eva na pāpakaṃ //

As was said by the Bhagavat, starting with the *āyuṣmat* Rāhula:

Remembering the teaching of the Buddha,
O Rāhula, ever discriminate
The action of body, as well as
The action of speech and of mind!
Then learn the ascetic action, Rāhula!
And while you are learning it,
Have only the good kind, not the evil!

S 1A.7-8b; T 24a-1; 405c-13. / tatraivaṃ pariśuddhasya śīlasaṃvarasya daśānuśaṃsā veditavyā /

Now, there are ten benefits to be known for the restraint of morality purified in that way.

[Each is explained.]

S 1B.5-4c; T 28a-3; C 407b-12. [In the explanation of 'restraint of senses' (*indriyasaṃvara*):] / katham ete cittam anusravanti / yad-ālambanaṃ citta-mano-vijñānam utpadyate / gacchati pratisarati tad-ālambanās tena citta-mano-vijñānena saṃprayuktaṃ kāyavāgmano-duścarita-samutthāpakā te rāga-dveṣa-mohā utpadyante / gacchanti / pratisaranti tenocyante cittam anusravanti /

How do those [sinful, unvirtuous natures] flow according to the mental substance? Whatever mental object (*ālambana*) arises, proceeds, and roams about according to the mental substance, mind, perception, those mental objects which are the lust, hatred, and delusion that arouse evil action of body, speech, and mind, arise, proceed, and roam about in a manner associated with the mental substance, mind, perception. Hence they are said to flow according to the mental substance.

S 6B.2-4a; T 38b-2; C 411c-10. [In the explanation of 'staying awake in the former and latter parts of night':] / tatrāyaṃ pūrvarātraḥ sāyāhnaṃ sūryasyāstaṃgamanam upādāya yo rātryāḥ pūrvabhāgaḥ so 'tirekaṃ praharaṃ / tatrāyam apararātraḥ yo rātryā aparabhāgaḥ so 'tirekaṃ praharaṃ /

Among those, 'former part of night' means, starting from the setting of the sun at eventide, that former portion of night: it is the watch [period of about three hours] extending beyond [into night]. Among those, 'latter part of night' means that latter portion of night: it is the watch extending beyond [into night before sunrise].

S 6B.2-7b; T 39a-3; C 411c-25. / divā ucyate sūryasyābhyudgamanasamayam upādāya yāvad asta(ṃ)gamanasamayā(t).

'By day' means, starting from the time of rising of the sun, up to the time of its setting.

S 6A.5-2c; T 43a-2; C 413b-15. [This passage is quoted here out of proper order.] / paścimo yāma ucyate / yo 'pararātraḥ so 'tirekaṃ praharam /

'Last watch [of night]' means the latter part of night: it is the watch extending beyond.

S 6B.3-5b; T 40b-3; C 412b-17. / tatra vicikitsā-nivaraṇe viśeṣaḥ / tathā saṃniṣaṇṇaḥ atītam adhvanaṃ nāyoniśo manasikaroti / anāgataṃ pratyutpannam adhvanaṃ nāyoniśo manasikaroti / kiṃ tv aham abhūvam atīte 'dhvani *ko tv aham abhūvaṃ* / āhosvin nāham atīte 'dhvani ko tv aham abhūvaṃ / kathaṃ tv aham abhūvam atīte 'dhvani ko tv ahaṃ bhaviṣyāmi / anāgate 'dhvani kathaṃ bhaviṣyāmy anāgate 'dhvani ke santaḥ ke bhaviṣyāmaḥ / ayaṃ sat(t)vaḥ kuta āgataḥ / itaś cyutaḥ kutra gāmī bhaviṣyati / sa ity evam-rūpam ayoniśo-manasikāraṃ vartayitvā / yoniśo manasikaroti / . . .

[The italicized phrase is apparently an intrusion. *Gāmī bhaviṣyati* is a curious bit of syntax.]

Among them, there is a special thing for [counteracting] the hindrance of doubt. Being seated that way, one orients his mind, without incorrect method, in past time; and one orients his mind, without incorrect method, in future and present time. He avoids the incorrect mental orientation of this sort:

> Have I existed in past time, or have I not in past time?
> What have I been and how have I been in past time?
> What will I be in future time and how will I be in future time?
> Being what, what will we be? Whence has come this sentient being?
> When it passes away from here, where will it go?

[Instead,] he orients his mind with correct method. . . .

S 6B.4-1c; T 41b-7; C 413a-3. / kena kāraṇena [dakṣiṇena] pārśvena śayyāṃ kalpayati / siṃhasya prāṇinaḥ sādharmyeṇa / kim punar atra sādharmyaṃ siṃhaḥ prāṇaṃ sarveṣāṃ tiryagyonigatānāṃ prāṇināṃ vikrānta utsāhī dṛḍhaparākramaḥ / bhikṣur api jāgarikānuyukta ārabdhavīryo viharati / vikrānta utsāhī dṛḍhaparākramaḥ / atas tasya siṃhopamaiva śayyā pratirūpā bhavati no tu pretaśayyā devaśayyā na kāmabhogaśayyā / tathā hi te sarva eva kusīdā hīnavīryā na balaparākramāḥ /

Why does he take rest on his right side? So as to be concordant with the lion-living being. And why this concordance? The lion life is among all living beings of animal birth the most courageous, persevering, steadfastly bold. Likewise, the monk [who] dwells engaged in the practice of staying awake, with inaugurated striving, is courageous, persevering, steadfastly bold. Hence he has a resting position with a pattern just like the lion, and does not have the resting position of the hungry ghost (*preta*), god (*deva*), or of one who accomplishes gratification of lust; for all those [three] are lazy, of inferior striving, and not powerfully bold.

[A note in the Japanese translation, *Kokuyaku Daizōkyō*, II, vol. 6, 679, explains that the hungry ghost lies face down; the god, face up; and that gratification of lust is on the left side.]

S 6B.5-1b; T 44a-1; C 413c-17. / tatra yad uktam ālokasaṃjñī smṛtaḥ saṃprajānan vyutthānasaṃjñām eva manasikurvan śayyāṃ kalpayatīti / ato dvābhyāṃ kāraṇābhyām asaṃkliṣṭacittaṃ [MS: asaṃkliṣṭacitto] middham avakrāmayati / yad uta smṛtyā saṃprajanyena dvābhyāṃ punaḥ kāraṇābhyāṃ kālena prativibudhyate / no tu kālam ativartate / yad utālokasaṃjñayā utthānasaṃjñayā ca / kathaṃ smṛtyā kuśalam ālambanaṃ parigṛhya svapiti / saṃprajanyena tasmāt kuśalād ālambanāc cyavamānaṃ saṃkleśyamānaṃ ca cittaṃ laghu laghv eva samyak prajānāti / evam asyābhyāṃ dvābhyāṃ kāraṇābhyām asaṃkliṣṭacittasya śayyā bhavati / tatrālokasaṃjñayā utthānasaṃjñayā ca na gātraṃ svapiti / nāsya dūrānugataṃ tan-middhaṃ paryavasthānaṃ bhavati / ity ābhyāṃ dvābhyāṃ kāraṇābhyāṃ kālena prativibudhyate / notthānakālam ativartate /

Among those, it was said, 'takes rest with the idea of light, being mindful, being aware, and orienting his mind just to the idea of rising.' For that reason, by two causes the unstained mental substance falls into sleepiness, namely, by mindfulness (*smṛti*) and by awareness (*saṃprajanya*). Furthermore, by two causes it re-awakens in time and does not go beyond the time, namely, by the idea of light and by the idea of rising. Furthermore, how? Controlling the virtuous mental object by mindfulness, it [i.e., the mental substance] falls to sleep; and by awareness the mental substance that is departing from that virtuous mental object and is being stained quickly rightly recognizes [the situation]. Thus by those two causes that unstained mental substance has rest. Among those, by the idea of light and by the idea of rising [respectively], the body does not fall to sleep, and its sleepiness enwrapment does not long continue. In that way, by those two causes, it [i.e., the mental substance] re-awakens in time and does not go beyond the time of rising.

S 6B.7-1b; T 47a-7; C 415a-29. [In the explanation of 'conduct with awareness':] / yathāpīhaikatyo yathāśrutānāṃ yathāparyavāptānāṃ dharmāṇāṃ vacasā parijitānām ekakī rahogato 'rthaṃ cinta(ya)ti / tulayaty upaparīkṣate / pratisaṃlīno vā punaḥ bhavaty adhyātmam eva cittaṃ sthāpayati damayati śamayati / vyupaśamayati / ekotīkaroti samādhatte vipaśyanāyāṃ vā yogaṃ karoty ayam ucyate tūṣṇīṃbhāvaḥ /

As follows: Someone here, solitary, in a lonely place, ponders, weighs, investigates the meaning of the doctrines as heard, as [academically] studied, and which have been mastered [i.e., committed to memory] by rehearsal. Furthermore, either he retires within, and just within (1) stops, (2) . . . [the nine fixations of *citta*] the mental substance (*citta*); or he practices *yoga* in higher vision (*vipaśyanā*). This is called 'silence.'

[The definition shows that by 'silence' Asaṅga means either calming (*śamatha*) or higher vision (*vipaśyanā*). For the nine fixations, see Analysis of the Third Yogasthāna (pp. 108–110). The text presently cited lists only six of the nine.]

S 6B.8-1a; T 49a-1; C 415c-24. / kathaṃ rūpāṇi punā rūpāṇi nāvalokayitavyāni / . . .

In what way are forms on the one hand forms not to be surveyed? . . .

S 6B.8-2b; T 49a-3; C 415c-28. / kathaṃ rūpāṇi punā rūpāṇi draṣṭavyāni /

In what way are forms on the other hand forms to be observed?

[The above is all that will be presented here from 'dwelling with awareness.']

T 52a-6; C 417a-27. What is the situation of the virtuous friend (*kalyāṇamitratā*)?

[The beginning of this discussion is missing in Sanskrit. The available Sanskrit begins 6B.9-2b.]

[An accomplished *kalyāṇamitra* has eight aspects: he is (1) stationed in morality, (2) of much 'hearing' [i.e., learning] (*bahuśruta*), (3) of superior comprehension (*adhigantṛ*), (4) compassionate (*anukampaka*), (5) not of depressed mind (*aparikhinnamānasa*), (6) forbearing (*kṣamāvat*), (7) confident (*viśārada*), (8) endowed with speech art (*vākkaraṇenopeta*). Each is explained.]

S 7A.1-3b; T 53b-7; C 417c-17. / sa ebhir aṣṭābhiḥ kāraṇaiḥ samanvāgataś codako bhavati smārakaḥ avavādaḥ anuśāsako dharmadeśakaḥ /

Being provided with those eight causes, he is an exhorter, a reminder, a giver of advice, an instructor, a teacher of the doctrine.

[Each is explained.]

S 7A.1-4c; T 54a-3; C 417c-23. / kathaṃ smārako bhavati / āpattiṃ vā smārayati / dharmaṃ vārthaṃ vā /

How is he a reminder? He reminds about transgression, doctrine, or meaning.

[Each is explained.]

S 7A.2-2c; T 55b-3; C 418b-20. / saddharmaśravaṇacintanā katamā / saddharma ucyate buddhaiś ca buddhaśrāvakaiś ca sadbhiḥ samyaggataiḥ satpuruṣair ākhyātaḥ / deśita uttāno vivṛtaḥ / saṃprakāśitaḥ / sa punaḥ katamaḥ / tadyathā sūtraṃ geyaṃ vyākaraṇam iti vistareṇa pūrvavat / dvadaśāṅga-vacogataṃ saddharma ity ucyate /

What is hearing and pondering the Illustrious Doctrine? The Illustrious Doctrine is said to have been fully explained (*ākhyata, deśita, uttāna, vivṛta, saṃprakāśita*) by the *buddhas*, disciples of the *buddhas*, illustrious ones, rightly-gone ones, and illustrious persons. Again, what is it? Namely, *sūtra, geya, vyākaraṇa*, and so forth, as previously. The twelve-membered *vacogata* is called 'Illustrious Doctrine.'

[The twelve members will be presented in full, immediately below.]

S 7A.2-3b; T 55b-6; C 418b-24. / tatra sūtraṃ katamat / yat tatra tatra bhagavatā tāṃs tān vineyā[ṃś] caritāni cārabhya skandha-pratisaṃyuktā vā kathā kṛtā āyatana-pratisaṃyuktā vā / pratītyasamutpāda-pratisaṃyuktā vā / āhāra-satya-dhā(tu)-pratisaṃyuktā śrāvaka-pratyekabuddha-tathāgata-pratisaṃyuktā / smṛtyupasthāna-samyakprahāṇa-r(d)dhipādendriya-bala-bodhyaṅga-mārgāṅga-pratisaṃyuktā / aśubhā-ānāpānasmṛti-śikṣāvetyaprasāda-pratisaṃyuktā kathā kṛtā sā ca kathā saṃgitikāraiḥ parigṛhya śāsanacirasthitaye yathāyogam anupūrveṇa racitā anupūrveṇa samāyuktā / pratirūpair nāmakāya-padakāya-vyañjanakāyair yad uta teṣāṃ teṣām arthānāṃ sūcanāyai kuśalānām arthopasaṃhitānāṃ brahmacaryopasaṃhitānām idam ucyate sūtraṃ /

[Just before the word *āyatana*, the MS has this passage, which both the Tibetan and Chinese translations show to be an intrusion: dhātu-pratisaṃyuktā vā kathā kṛtā dhātusaṃgalasaṃyuktā vā.]

Among those, what is *sūtra*? When the Bhagavat, having begun such and such subjects of discipline and practices in such and such matters, gave an account related to 'personality aggregates' (*skandha*), related to 'sense bases' (*āyatana*), related to 'dependent co-origination' (*pratītya-samutpāda*), related to foods, truths, realms, related to 'disciples' (*śrāvaka*), 'self-enlightened ones' (*pratyekabuddha*), 'thus-gone ones' (*tathāgata*), related to 'stations of mindfulness' (*smṛtyupasthāna*), 'right elimination-exertions' (*samyakprahāṇa*), 'bases of magical power' (*ṛddhipāda*),

'organs' (*indriya*), 'powers' (*bala*), 'branches of enlightenment' (*bodhyaṅga*), 'limbs of the path' (*mārgāṅga*), or related to the 'unpleasant' (*aśubhā*), 'mindfulness of inbreathing and outbreathing' (*ānāpānasmṛti*), the 'instructions' (*śikṣā*), 'faith being verified' (*avetyaprasāda*); and those who established the canon, having received that account, arranged it in order and connected it in order, as proper, with beautiful sets of intensional definitions, extensional definitions, and syllables, namely, so as to indicate such and such meanings and virtues associated with aims and associated with chastity—that is called *sūtra*.

[For BHS *prahāṇa* in the compound *samyakprahāṇa*, cf. Edgerton, *Dict.*, where it is shown to equal BHS *pradhāna*. Later, BHS *prahāṇa* will be shown to have the double meaning (S) *prahāṇa*-(BHS) *pradhāna*. For the translation of the three *kāyas*, *nāma-kāya*, etc., as 'set of intensional definitions,' etc., cf. the explanation of these *kāyas* by Asaṅga in his *Abhidharma-samuccaya*, p. 11: *nāma-kāya* means *dharmānāṃ svabhāvādhivacana*, etc.]

S 7A.2-5c; T 56a-3; C 418c-5. / geyaṃ katamat / yasyānte paryavasāne gāthā abhigītā / yat ca sūtraṃ neyārtham idam ucyate geyaṃ /

What is *geya*? That [*sūtra*] which has a verse recited at its final conclusion, and whatever *sūtra* is of provisional meaning—that is called *geya*.

S 7A.2-6a; T 56a-4; C 418c-7. / vyākaraṇaṃ katamat / yasmiñ chrāvakebhyo 'bhyatītakālagatāv (MS: 'bhyatītakālagato) upapattau vyākriyate / yat ca sūtraṃ nītārtham idam ucyate vyākaraṇaṃ /

What is *vyākaraṇa*? In whatever [*sūtra*] is predicted concerning the due date of death and rebirth for *śrāvakas*, and whatever *sūtra* is of final meaning—that is called *vyākaraṇa*.

S 7A.2-6b; T 56a-4; C 418c-9. / gāthā katamā / yā na gadyena bhāṣitā / api tu pādopanibaddhena dvipadā vā tripadā vā catuṣpadā vā pañcapadā vā saṭpadā vā iyam ucyate gāthā /

What is *gāthā*? Whatever is not expressed by prose, but by composition of verse feet, whether with two feet, three feet, four feet, five feet, or six feet—that is called *gāthā*.

S 7A.2-7a; T 56a-5; C 418c-12. / udānā katamā / yat pudgalasya nāmagotram aparikīrtayitvā uddiśya bhāṣitam āyatyāṃ vā saddharmasthitaye śāsanasthitaye ca / idam ucyate udānā /

What is *udānā*? What, without declaring the personal and family name of a person, one explains and tells for the enduring in the future of the Illustrious Doctrine and of the teaching—that is called *udānā*.

S 7A.2-7b; T 56a-6; C 418c-14. / nidānaṃ katamat / yat pudgalasya nāmagotraṃ parikīrtayitvā uddiśya bhāṣitaṃ / yac ca vinaya-pratisaṃyuktaṃ sotpattikaṃ sanidānaṃ prātimokṣasūtram idam ucyate nidānaṃ /

What is *nidāna*? What, declaring the personal and family name of a person, one explains and tells; and what is related to discipline, together with occurrence, together with cause, the *Prātimokṣasūtra*—that is called *nidāna.*

S 7B.2-1a; T 56a-7; C 418c-17. / avadānaṃ katamat / yat sadṛṣṭāntakam udāhṛtaṃ / yena dṛṣṭāntena yasya prakṛtasyārthasya vyavadānaṃ bhavatīdam ucyate avadānaṃ /

What is *avadāna*? What is uttered together with an example, by which example there arises clarification of its fundamental meaning—that is called *avadāna.*

S 7B.2-1b; T 56b-1; C 418c-19. / vṛttaṃ katamat / yat kiṃcit pūrvayoga-pratisaṃyuktam idam ucyate vṛttaṃ /

What is *vṛtta*? What is related to minor adventures in former lives—that is called *vṛtta.*

[Cf. *pūrvayoga* and *itivṛttaka* in Edgerton, *Dict.*]

S 7B.2-1c; T 56b-1; C 418c-21. / jātakaṃ katamat / yad atītam adhvānam upādāya tatra tatra bhagavataḥ cyutyupapādeṣu bodhisattvacaryā duṣkaracaryā / ākhyatā idam ucyate jātakaṃ /

What is *jātaka*? When, beginning from past time, the *bodhisattva* practice and arduous practice is told with regard to the passing away and rebirths of the Bhagavat in this and that place—that is called *jātaka.*

S 7B.2-2c; T 56b-3; C 418c-26. / adbhutā dharmāḥ katame / yatra buddhānāṃ ca buddhaśrāvakāṇāṃ ca bhikṣūṇāṃ ca bhikṣuṇīnāṃ ca śikṣamāṇānāṃ śrāmaṇerānām upāsakānāṃ sādhāraṇāsādhāraṇāś ca tadanyaprativiśiṣṭāś cāścaryādbhutasammatā guṇaviśeṣā ākhyatā ime ucyante adbhutā dharmāḥ /

What are the *adbhuta-dharmas*? Wherein are taught the excellent qualities, whether shared or unshared, of the *buddhas*, disciples of the *buddhas*, monks, nuns, learners, novices, and lay followers, and which are more distinguished than others, astonishing, wondrous, and renowned—those are called the *adbhuta-dharmas.*

S 7B.2-3c; T 56b-5; C 419a-1. / upadeśāḥ katame / sarvamātṛkā abhidharmaḥ sūtrāntaniṣkarṣaḥ / sūtrāntavyākhyānas upadeśa ity ucyate /

What are the *upadeśas*? The Abhidharma—the 'alphabet' of all [*sūtras*] —which extracts the main points of the *sūtra* texts and explains the *sūtra* texts, is called *upadeśa*.

S 7B.2-4a; T 56b-6; C 419a-3. / tac caitad dvādaśāṅgavacogatam asti sutram asti vinayaḥ asty abhidharmaḥ / tatra yat tāvad āha / sūtraṃ geyaṃ vyākaraṇaṃ gāthodānāvadānavṛttakajātakavaipulyādbhutadharmā iti / idaṃ tāvat sūtraṃ / yat punar āha / nidānam ity ayam ucyate vinayaḥ / yat punar āha / upadeśā iti / ayam ucyate / abhidharmaḥ /

[The foregoing passage groups the twelve members into the three 'baskets' (*piṭaka*): *nidāna* is the *vinaya-piṭaka*; the *upadeśas*, the *abhidharma-piṭaka*; and all the rest, the *sūtra-piṭaka*.]

S 7B.2-5b; T 57a-1; C 419a-10. / tasya śravaṇa(ṃ) / saddharmaśravaṇaṃ ca punaḥ katamat /

[The reply shows that the 'hearing of the Illustrious Doctrine' (*saddharmaśravaṇa*) means that someone retains the *sūtra* canon (*sūtradhara*), one of the other two main canons, or combinations. On the other hand, 'hearing' (*śravaṇa*) is of two kinds: 'hearing the letter' (*vyañjanaśravaṇa*) and 'hearing the meaning' (*arthaśravana*).]

S 7B.2-6a; T 57a-3; C 419a-17. / cintanā katamā /

What is pondering?

S 7B.2-6b; T 57a-4; C 419a-18. / ṣaḍ acintyāni sthānāni tadyathā ātmacintāṃ sat(t)vacintāṃ lokacintāṃ sat(t)vānāṃ karmavipākacintāṃ dhyāyināṃ dhyāyiviṣayaṃ buddhānāṃ buddhaviṣayaṃ varjayitvā svalakṣaṇataḥ sāmānyalakṣaṇataś ca cintayati /

There are six inconceivable stations, as follows: (1) pondering oneself, (2) pondering the sentient beings, (3) pondering the world, (4) pondering the maturation of *karma* of the sentient beings; (5) and (6) having appropriated the meditative realm of the meditators or the Buddha realm of the *buddhas*, one ponders [the doctrines as heard (*yathāśrutān dharmān*)] from the standpoints of individual characteristic and universal characteristic.

S 7B.2-7a; T 57a-5; C 419a-22. / cintā dvividhā . . . /

Pondering is of two kinds . . .

[The two kinds in fact are 'counting' (*gaṇanākāra*) and 'examination by reason' (*yukty-upaparīkṣākāra*). The first kind gives rise to extensional explanations, e.g. (7A.3-1a), *tisro-vedanā vedanā-skandhaḥ* 'the three kinds of feelings constitute the personality aggregate of feeling.']

S 7A.3-2a; T 57b-2; C 419b-5. / kathaṃ yuktyupaparīkṣākārayā cintayā skandhadeśanāṃ cintayati / catasrabhir yuktibhir upaparīkṣate / kata-

mabhiś catasrabhir yad utāpekṣāyuktyā kāryakāraṇayuktyā upapatti-sādhanayuktyā dharmatāyuktyā /

How does one ponder the teaching of the personality aggregates by a pondering with the form of examination by reason? One examines by four reasons. By what four? Namely, by dependency reason, by effect-and-cause reason, by demonstration-and-proof reason, by true-nature reason.

S 7A.3-2c; T 57b-3; C 419b-8. / apekṣāyuktiḥ katamā / dvividhā apekṣā utpatty-apekṣā prajñapty-apekṣā ca /

What is dependency reason? Dependency reason is of two kinds: dependency of origination and dependency of denomination.

[Each is illustrated. The translation 'denomination' for *prajñapti* is adopted from Paul Wilfred O'Brien, S.J., "A Chapter on Reality . . .," *Monumenta Nipponica*, 10 (1954), 228.]

S 7A.3-4b; T 57b-6; C 419b-16. / kārya-kāraṇa-yukti[ḥ katamā] /

What is effect-and-cause reason?

S 7A.3-5c; T 58a-1; C 419b-23. / upapatti-sādhana-yuktiḥ katamā /

What is demonstration-and-proof reason?

S 7A.3-7a; T 58a-4; C 419b-28. / dharmatā-yuktiḥ katamā / kena kāraṇena tathābhūtā ete skandhā(s) tathābhūto lokasaṃniveśaḥ kena kāraṇena khara-lakṣaṇā pṛthivī drava-lakṣaṇā āpaḥ uṣṇa-lakṣaṇaṃ teja(ḥ) samudīraṇa-lakṣaṇo vayuḥ / anityāḥ skandhā(ḥ) / kena kāraṇena śāntaṃ nirvāṇam iti / tathā rūpa[ṇa]-lakṣaṇaṃ rūpam anubhavana-lakṣaṇā vedanā saṃjānanā-lakṣaṇā saṃjñā abhisaṃskaraṇa-lakṣaṇāḥ saṃskārā vijānanā-lakṣaṇaṃ vijñānam iti / prakṛtir eṣāṃ dharmāṇām idaṃ svabhāva eṣa īdṛśaḥ dharmataiṣā(ṃ) caiva cāsau dharmatā / saivātra yuktir yoga upāyaḥ evaṃ vā etasmāt / anyathā vā naiva vāsmāt sarvatraiva ca dharmataiva pratiprasaraṇaṃ dharmataiva yuktiḥ / cittanidhyapanāya cittasaṃjñapanāya iyam ucyate dharmatā-yuktiḥ /

[The reading *rūpaṇa* is due to Pradhan, ed., Asaṅga's *Abhidharma-samuccaya*, p. 2: *kiṃ lakṣaṇaṃ rūpam / rūpaṇalakṣaṇaṃ rūpam*. Furthermore, the MS readings *saṃjānanā* and *vijānanā* agree with Pradhan, pp. 2, 3. But see the entries *saṃjñānanā* and *vijñānanā* in Edgerton, *Dict.*]

What is true-nature reason? Why have the personality aggregates (*skandha*) arisen that way? Why has the worldly abode arisen that way? Why does earth have the characteristic of solidity, water the characteristic of fluidity, fire the characteristic of heat, and wind the characteristic of animation? Why are the personality aggregates impermanent

and *nirvāṇa* pacific? Likewise, why does form have the characteristic of formation, feeling the characteristic of experiencing, ideation the characteristic of cognition, motivations the characteristic of inciting, and perception the characteristic of comprehension? That is the basic nature (*prakṛti*) of those elements (*dharma*). Such is their intrinsic nature (*svabhāva*). It is their true nature (*dharmatā*). Precisely that is their true nature. Precisely that is here the reason (*yukti*), the praxis (*yoga*), the means (*upāya*). That being so, it follows that there is no alternative. In every case, just the true nature is the proper resort; just the true nature is the reason (*yukti*) for settling down the mental substance, for bringing cognition to the mental substance. That is called 'true-nature reason.'

S 7B.3-3a; T 58b-2; C 419c-15. / anantarāyaḥ katamaḥ /

What is lack of interruption?

S 7B.3-7b; T 59a-3; C 420a-7. / . . . trividho 'ntarāyaḥ / prayogāntarāya(ḥ) prāvivekyāntarāyaḥ pratisaṃlayanāntarāyaś ca / . . .

Three kinds of interruption: interruption of practice, interruption of seclusion, and interruption of introspection.

[Each is explained.]

S 7A.5-1b; T 60b-3; C 420c-5. / dvau dharmau śamathāntarāyau / yad uta pramādaḥ adeśavāsaś ca dvau dharmau vipaśyanāntarāyau / yad utātmasaṃpragrahaś cāpalyaś ca / iti yaś ca śamathāntarāyaḥ / yaś ca vipaśyanāntarāyaḥ / ayam ucyate pratisaṃlayanāntarāyaḥ /

Two natures are the interruptions of calming (*śamatha*), namely, carelessness and dwelling upon an improper object. Two natures are the interruptions of higher vision (*vipaśyanā*), namely, egoistic adherence and unsteadiness. Whatever is interruption of calming and interruption of higher vision among those—that is called 'interruption of introspection.'

[This is a summary of a preceding explanation.]

S 7A.5-3a; T 60b-5; C 420c-11. / tyāgaḥ katamaḥ / yad dānam anavadyaṃ cittālaṃkārārthaṃ cittapariṣkārārthaṃ yogasaṃbhārārthaṃ / uttamārthasya prāptaye dadāti / tatra ko dadāti / [kutra dadāti / kiṃ dadāti / kena dadāti kathaṃ dadāti / kasmād dadāti / yenāsya dānam [an]avadyaṃ dadāti /

What is renunciation? When one gives away, to achieve the highest aim, whatever gift is irreproachable and has the aim of ornament of the mental substance, the aim of appliance of the mental substance, the aim

of equipment for *yoga*. In regard to that, who gives; to whom does he give; what does he give; through what agent does he give; how does he give; why does he give—whereby he gives his irreproachable gift?

S 7A.5-4b; T 61a-2; C 420c-18. / tatra kutra dadāti / āha / caturṣu dadāti / duḥkhitāyopakāriṇe / iṣṭāya viśiṣṭāya ca /

Among those, to whom does he give? He said: He gives to four [types of persons]—to one suffering (*duḥkhita*), his dependent (*upakārin*), the welcome person (*iṣṭa*), one distinguished (*viśiṣṭa*).

[Each is itemized.]

S 7B.5-1a; T 61b-1; C 421a-10. / tatra kiṃ dadātīty āha / samāsataḥ sat(t)va-saṃkhyātam asat(t)va-saṃkhyātaṃ ca / vastu dadāti /

Among those, what does he give? This he said in short: He gives an entity counted among sentient beings or counted among non-sentient beings.

[Each is itemized.]

S 7A.6-2a; T 62b-1; C 421b-17. / kasmād dadāti / āha / kāruṇyād vā dadāti / yad uta duḥkhiteṣu kṛtajñatayā dadāti / yad uta upakāriṣu premṇā gauraveṇa bhaktyā dadāti yad uta iṣṭeṣu laukikalokottaraviśeṣaprārthanayā dadāti / yad uta viśiṣṭeṣu tasmād dadātīty ucyate /

Why does he give? He said: He gives out of compassion, namely, to the suffering. He gives because he knows his duty, namely, to his dependents. He gives through affection, with respect, in friendliness, namely, to the welcome persons. He gives at the petition for a special favor, mundane or supramundane, namely, to the distinguished ones. It is said: He gives for that reason.

S 7A.6-3b; T 62b-4; C 421b-25. / śramaṇālaṃkāraḥ katamaḥ / tadyathaikatyaḥ śrāddho bhavati / aśaṭhaḥ alpāvādhaḥ ārabdha [vīrya] jātīyaḥ prājño 'lpecchaḥ saṃtuṣṭaḥ suposaḥ subharaḥ dhutaguṇasamanvāgataḥ / prāsādiko mātrajñaḥ / satpuruṣadharmasamanvāgataḥ / paṇḍitaliṅgasamanvāgataḥ / kṣamaḥ sūrataḥ peśalaś ca bhavati /

What is adequacy of the ascetic? As follows: Someone has faith, is unswerving, has scarce illness, is of the type with inaugurated striving, is intelligent, has meager desire, is contented, easily lives, is easily satisfied, possessed of the *dhutaguṇas*, dignified, moderate, possessed of the doctrines of illustrious persons, possessed of the marks of wisdom, forbearing, gentle, clever.

[Each is explained.]

S 7B.6-4b; T 63b-3; C 422a-9. / kathaṃ dhutaguṇasamanvāgato bhavati / [prāpta-]piṇḍapātiko bhavati / sāvadāna-piṇḍapātikaḥ / ekāsanikaḥ / khalupaścādbhaktikaḥ / traicīvariko nāmatikaḥ / pāṃsukūlikaḥ / āraṇyako vṛkṣamūlikaḥ atyavakāśikaḥ / śmāśāniko naiṣadyikaḥ yathāsaṃstarikaḥ /

How is he possessed of the *dhutaguṇas*? He is an almsman [satisfied] with what happens to be received, an almsman [begging] in regular rounds, a single-eater, an after-food refuser, a three-robed man, a wearer of hide, a refuse-ragman, a forest-dweller, a tree-base man, an open-spacer, a cremation-grounder, a sitting man, one [who maintains his seat] as it was arranged.

[Each is explained.]

S 7B.6-6b; T 64a-1; C 422a-20. / tatra piṇḍapātikatvam aviśeṣeṇārabhya dvādaśa bhavanti / prabhedaṃ punaḥ ārabhya trayodaśaḥ /

Among those, by starting [the list of *dhutaguṇas*] without distinguishing the state of being an almsman, there are twelve; by starting in the manner of dividing [that state], there are thirteen.

S 7A.7-5c; T 64b-4; C 422b-24. / kenaite dhutaguṇā ucyante tadyathā ūrṇā vā karpāsaṃ vā yasmin samaye . . . /

Why are they called *dhutaguṇas*? As follows: At whatever time wool or cotton . . .

[Unfortunately, the immediately following Sanskrit is both corrupt and partially illegible. There is enough extant to ascertain that the word *guṇa* should not be translated as 'qualities' (as one would expect), as in Edgerton, *Dict.*, s.v. *dhūtaguṇa*. The word *guṇa* has the primary meanings 'strand, string, rope.' Anyway, when cotton or wool is unrefined, by whatever processes of pounding, extraction, and straightening out, it is not soft (*mṛdu*), light (*laghu*), or serviceable (*karmaṇya*). After the example, the text continues:]

S 7B.7-1b. / evam eva ihaikatyasya piṇḍapātarāgeṇa piṇḍapāte cittaṃ saktaṃ bhavati / saṃsaktaṃ . . . / sa ebhir dhutaguṇair viśodhayati ṛju-karoti / mṛdu karmaṇyam ārjavam (? . . . = T. *btub par byed pas* 'fit for') yad uta brahmacaryavāsāya tenocyante dhutaguṇā iti /

In exactly the same way, the mental substance (*citta*) of someone here becomes attached to, ensnared in alms by reason of craving for alms; . . . [ditto for craving for staying in bed (*śayanāsana*) and craving for raiment (*cīvara*)]. . . He purifies and straightens [that mental substance] with the *dhutaguṇas*. It [i.e., the mental substance] is soft, serviceable, upright, fit, namely, for dwelling in chastity (*brahmacarya*). Therefore, they are called *dhutaguṇas*.

[It appears that the mental substance with attachment to something is compared with the unrefined cotton or wool. The *dhutaguṇas* are the hardships meant to eliminate those cravings, and should be compared with the plucking, straightening, etc. of the cotton or wool. Each person with a *dhutaguṇa* has 'shaken off' (*dhuta*) a 'strand' (*guṇa*) from the mental substance, also called *cittasaṃtati* and *cittasaṃtāna*; and the terminology is even more applicable to the Hindu term *sūtrātman*, the 'thread soul.']

S 7A.9-1c. / yogācārabhūmau śrāvakabhūmisaṃgṛhītāyāṃ prathamaṃ yogasthānaṃ //

ANALYSIS OF THE SECOND YOGASTHĀNA

[This *yogasthāna* is devoted to all persons in various stages of the Buddhist path· This gives the author the opportunity to introduce many of the chief technical terms of Buddhism. In general he provides brief definitions for each.]

S 7A.9-2a; T 67a-4; C 424a-7.

/ laukikaṃ caiva vairāgyaṃ tathā lokottareṇa ca /
/ tayoś caiva hi saṃbhāro bhūmi(r) naiṣkramya-saṃjñitā //

tatra kati pudgalāḥ ye 'syāṃ naiṣkramyabhūmau yathādeśitāyāṃ yathāparikīrtitāyāṃ niṣkrāmanti / kathaṃ ca pudgalānāṃ vyavasthānaṃ bhavati / katamad ālambanaṃ / katamo 'vavādaḥ / katamā śikṣā / katame śikṣānulomikā dharmāḥ katamo yogabhraṃśaḥ katame yogāḥ katamo manaskāraḥ kati yogācārāḥ / katamad yogakaraṇīyaṃ katamā yogabhāvanā katamad bhāvanāphalaṃ / kati pudgala-paryāyāḥ / kati mārāḥ / kati mārakarmāṇi / katham ārambho viphalo bhavati /

Mundane freedom from craving, as well
as by the supramundane [path];
Also the equipment for both of those—
The stage is named 'way of deliverance.'

Now, how many are the persons (*pudgala*) who tread to deliverance on that stage 'way of deliverance' as it has been taught, as it has been proclaimed? And how does the establishment of the persons take place? What is the meditative object (*ālambana*)? What is the precept (*avavāda*)? What is the instruction (*śikṣā*)? What are the natures consistent with the instruction? What is breakdown of *yoga*? What are the *yogas*? What is the mental orientation (*manaskāra*)? How many are the practitioners of *yoga* (*yogācāra*)? What is the business of *yoga*? What is the intense contemplation of *yoga* (*yogabhāvanā*)? What is the fruit of intense contemplation? How many are the synonyms of persons? How many are the Māras? How many are the deeds of Māra? How does the enterprise become fruitless?

[The answers to those questions take up the whole of the Second Yogasthāna.]

S 7A.9-3c; T 67a-7; C 424a-18. / tatra pudgalā [MS: pudgalāḥ] aṣṭāviṃśatiḥ / katame 'ṣṭāviṃśatiḥ / tadyathā . . . /

Among those, there are twenty-eight persons. What are the twenty-eight? As follows: . . . (1) the one with weak sense organs (*mṛdv-indriya*); (2) with keen sense organs (*tīkṣṇendriya*); (3) with prominent lust (*utsada-rāga*); (4) with prominent hatred (*utsada-dveṣa*); (5) with prominent delusion (*utsada-moha*); (6) with prominent pride (*utsada-māna*); (7) with prominent discursive thought (*utsada-vitarka*); (8) who has achieved equality of faults (*samaprāpta*); (9) of the type with weak passion (*manda-rajaska-jātīya*); (10) who has entered upon [the path] (*pratipannaka*); (11) who dwells in the fruit (*phalastha*); (12) follower of faith (*śraddhānusārin*); (13) follower of doctrine (*dharmānusārin*); (14) liberated by faith (*śraddhādhimukta*); (15) who has attained the view (*dṛṣṭi-prāpta*); (16) who has body as witness (*kāya-sākṣin*); (17) who has only seven rebirths ahead of him (*saptakṛd-bhava-parama*); (18) successively reborn in the same kind of family (*kulaṃkula*); (19) with one more birth (*ekavīcika*); (20) who attains *parinirvāṇa* in the intermediate state (*antarāparinirvāyin*); (21) being born, attains *parinirvāṇa* (*upapadya-parinirvāyin*); (22) attains *parinirvāṇa* with possession of propulsions (*sābhisaṃskāra-parinirvāyin*); (23) attains *parinirvāṇa* without possession of propulsions (*anabhisaṃskāra-parinirvāyin*); (24) who transmigrates upward (*urdhvaṃsrotāḥ*); (25) liberated in time (*samayavimukta*); (26) steadfast-natured (*akopyadharmin*); (27) liberated by insight (*prajñādhimukta*); (28) liberated from both parts (*ubhayato-bhāga-vimukta*).

S 8A.1-3b; T 69a-7; C 424c-26. / saptakṛd-bhava-paramaḥ pudgalaḥ katamaḥ / yo 'yaṃ pudgalas trayāṇāṃ saṃyojanānāṃ prahāṇāt sa(t)kāyadṛṣṭeḥ śīlavrataparāmarśasya vicikitsāyāḥ srotaāpanno bhavati / avinipātadharmī [MS: avinipātadharmā] niyataḥ saṃbodhiparāyaṇaḥ/ saptakṛdbhavaparamaḥ saptakṛtvo devāṃś ca manuṣyāṃś ca saṃdhāvya saṃsṛtya duḥkhasyāntaṃkaroti / [ayam ucyate saptakṛd-bhava-paramaḥ].

What is the person who has only seven rebirths ahead of him? Whatever person who, through elimination of the three fetters, [i.e.] of view of the transitory aggregate, of adherence to [anti-Buddhist] rules and usages, and of doubt, becomes a 'stream-enterer,' possessing a nature not liable to fall [to evil existences], having the set goal of enlightenment, having only seven rebirths ahead of him, seven times spending time, transmigrating among gods and men; puts an end to suffering—that one is called 'the person who has only seven rebirths ahead of him.'

[The expression *satkāyadṛṣṭi* is translated after the T. *ḥjig tshogs la lta ba: ḥjig* = S. **śad-* 'disintegrating,' BHS *sad-*; *tshogs* = S. *kāya* 'aggregate, collection'; *lta ba* = S. *dṛṣṭi* 'view.' It appears to mean the complete occupation with transitory things. This is not the explanation given in Edgerton, *Dict.*]

S 8A-2-1b; T 70b-7; C 425b-20. / pudgala-vyavasthānaṃ katamat / ekādaśabhiḥ prabhedaiḥ pudgala-vyavasthānaṃ veditavyaṃ / katamair ekādaśabhis tadyathā indriyaprabhedena / nikāya-prabhedena / carita-prabhedena / praṇidhāna-prabhedena / pratipat-prabhedena / mārga-phala-prabhedena / prayoga-prabhedena / samāpatti-prabhedena / upa-patti-prabhedena / parihāṇiprabhedenāvaraṇa-prabhedena ca /

What is the establishment of persons? One should understand the establishment of persons by eleven analyses. By what eleven? As follows: by analysis of sense organs, by analysis of the [Buddhist] group, of addiction, of pledge, of path, of path and fruit, of praxis, of equipoise, of birth, of leaving, and of obscuration.

[Following are the essential explanations of the eleven analyses. They include all the twenty-eight persons as previously numbered.

Analysis of sense organs: nos. 1, 2.

Analysis of the [Buddhist] group: sevenfold division of Buddhist followers: *bhikṣu, bhikṣuṇī, śikṣamāṇa, śrāmaṇera, śrāmaṇerī, upāsaka, upāsikā.*

Analysis of addiction: nos. 3–9. The text gives the marks (*liṅga*) of these persons, 'having addiction to lust' (*rāgacarita*), etc.

Analysis of pledge: pledge made to vehicle of disciples (*śrāvakayāna*), to vehicle of self-enlightened ones (*pratyekabuddhayāna*), or to great vehicle (*mahāyāna*).

Analysis of path: nos. 1, 2, in four cases: when no. 1 has not attained the basic *dhyāna* (*mauladhyāna*), supernormal faculty (*abhijñā*) is slow (*dhandha*) and painful (*duḥkha*); and is slow and pleasant (*sukha*) when he has attained that; when no. 2 has not attained the basic *dhyāna*, supernormal faculty is speedy (*kṣipra*) and painful; and is speedy and pleasant when he has attained that.

Analysis of path and fruit: nos. 10, 11, four in each case, *srotaāpattiphala, sakṛdāgāmiphala, anāgāmiphala, arhat(t)vaphala,* of the corresponding four *pratipannaka.*

Analysis of praxis: nos. 12, 13. The text does not mention here nos. 14 and 15, but as these were previously explained as the culminations, respectively, of nos. 12 and 13, it is reasonable to take them as implied.

Analysis of equipoise: no. 16.

Analysis of birth: nos. 17–24.

Analysis of leaving: no. 25 is the *arhat* who leaves in the present life (*dṛṣṭadharma*) and joy abode (*sukhavihāra*); this person establishes leaving. No. 26 is the *arhat* who does not leave in the present life and joy abode; this person establishes non-leaving (*aparihāṇi*).

Analysis of obscuration: nos. 27, 28. The first means liberation from the obscuration of corruption (*kleśa-āvaraṇa*). The second means liberation from that as well as from the obscuration of equipoise (*samāpatti-āvaraṇa*).]

S 8B-3.7b; T 75a-3; C 427a-22. / tatrālambanaṃ katamat / āha catvāry ālambanavastūni / katamāni catvāri / vyāpyālambanaṃ caritaviśodhanam ālambanaṃ kauśalyālambanaṃ kleśaviśodhanaṃ cālambanaṃ /

Among those, what is the meditative object (*ālambana*)? He said: There are four meditative-object elements. What are the four? (1) The universal meditative object, (2) the meditative object for purification of addiction, (3) the meditative object for skill, (4) the meditative object for purification of corruption.

[The text continues with further divisions, which may be summarized as follows: The universal meditative object is of four kinds: (*a*) the image attended with predication (*savikalpa-pratibimba*), which is the object of higher vision (*vipaśyanā*); (*b*) the image devoid of predication (*nirvikalpa-pratibimba*), which is the object of calming (*śamatha*); the image in either case is the reflected image, in thought, of the meditative objects nos. 2–4; (*c*) the limits of the entity (*vastuparyantatā*), of two sorts—the phenomenal limit of the entity (*yāvadbhāvikatā-vastuparyantatā*); and the noumenal limit of the entity (*yathāvadbhāvikatā-vastuparyantatā*); (*d*) the fulfillment of the requirement (*kārya-pariniṣpatti*), the meditative object in fruitional stage, so that the meditator is freed from defilement (*dauṣṭhulya*); (*c*) and (*d*) are the objects of calming (*śamatha*) and higher vision (*vipaśyanā*) combined.

The meditative object for purification of addiction is of five kinds: (*a*) the revolting object (*aśubhā-ālambana*), (*b*) friendliness (*maitrī*), (*c*) origination in dependence of this condition (*idaṃpratyayatā-pratītyasamutpāda*), (*d*) analysis of the elements (*dhātuprabheda*), (*e*) mindfulness of inspiration and expiration (*ānāpānasmṛti*).

The meditative object for skill is of five kinds: (*a*) skill regarding the personality aggregates (*skandha-kauśalya*), (*b*) skill regarding realms (*dhātu-kauśalya*), (*c*) skill regarding sense bases (*āyatana-kauśalya*), (*d*) skill regarding dependent origination (*pratītyasamutpāda-kauśalya*), (*e*) skill regarding abode and no abode (*sthānāsthāna-kauśalya*).

The meditative object for purification of corruption is of two kinds: (*a*) coarseness (*audārikatva*) of lower realms and calmness (*śāntatva*) of higher realms; (*b*) the four Noble Truths.]

S 8B.4–5c; T 77a-1; C 427c-28. / yathoktaṃ bhagavatā / āyuṣmantaṃ revatam ārabhya evam anuśrūyate / āyuṣmān revato bhagavantaṃ praśnam aprākṣīt / kiyatā bhadanta bhikṣuḥ yogācāra ālambane cittam upanibaddhaḥ katamasminn ālambane cittam upanibadhnātīti / kathaṃ punar ālambane cittam upanibaddhaṃ sūpanibaddhaṃ bhavati / bhagavān āha / . . .

As it was said by the Bhagavat starting with the venerable Revata, so it is repeatedly handed down: The venerable Revata questioned the Bhagavat: "O greatly revered one, when a monk, practitioner of *yoga*, fastens his thought on a meditative object, on what meditative object does he fasten his thought? Also, when his thought is fastened on the meditative object, how is it well fastened?" The Bhagavat said . . .

[In the ensuing material, various kinds of persons are related to the meditative objects already set forth. In short, (*a*) the person addicted to lust (*rāgacarita*), (*b*) addicted to hatred (*dveṣacarita*), (*c*) addicted to bewilderment (*mohacarita*), (*d*) addicted to pride (*mānacarita*), (*e*) addicted to discursive thought (*vitarkacarita*), is given the meditative object for purification of addiction, respectively, *a*, *b*, *c*, *d*, *e*, as previously set forth. Furthermore, (*a*) the person confused (*saṃmūḍha*) about specific characteristics (*svalakṣaṇa*) of the motivations (*saṃskāra*) or about the fact (*vastu*) of a self (*ātma*), etc., (*b*) confused about cause (*hetu*), (*c*) confused about condition (*pratyaya*), (*d*, *e*) confused about impermanence (*anitya*), suffering (*duḥkha*), or non-self (*anātma*), is given the meditative object for skill, respectively, *a*, *b*, *c*, *d*, *e*. The person following the mundane path (*laukikamārga*) or the person following the supramundane path (*lokottaramārga*) is given, respectively, *a* or *b* of the meditative object for purification of corruption.]

S 8B.5-7b; T 79a-3; C 428c-20.

[Here begins the explanation of the meditative objects for purification of addiction, beginning with the six kinds of unpleasantness (*aśubhā*). From (*d*) analysis of the elements (*dhātuprabheda*) I shall present the exposition of the wind element, and from (*e*) mindfulness of inspiration and expiration (*ānāpānasmṛti*), some material here and there.]

S 8B.7-6a; T 82b-7; C 430b-11. / tatra vāyudhātuḥ katamaḥ / vāyudhātur dvividhaḥ / ādhyātmiko bāhyaś ca/ tatrādhyātmiko vāyudhātuḥ [katamaḥ] / yad adhyātmaṃ pratyātmaṃ vāyur vāyugataṃ / laghutvaṃ samudīraṇatvam upagatam upādattaṃ / sa punaḥ santy asmin kāye ūrdhvaṃgamā vāyavaḥ adhogamā vāyavaḥ / pārśvaśayā vāyavaḥ / kukṣiśayā vāyavaḥ / pṛṣṭhaśayā [MS: pṛṣṭhiśayā] vāyavaḥ / vāyvaṣṭhīlā vāyavaḥ / kṣuraka-pippalaka-śastrakā vāyavaḥ visūcikā vāyavaḥ / āśvāsa-praśvāsā vāyavaḥ / aṅgapratyaṅ[gāvatārā] vāyavaḥ / bāhyo vāyudhātuḥ katamaḥ / yad bāhyaṃ vāyur vāyugataṃ laghutvaṃ samudīraṇatvaṃ / anupagatam anupādattaṃ sa punaḥ santi bahirdhā pūrvā vāyavo dakṣiṇā vāyavaḥ / uttarā vāyavaḥ / paścimā vāyavaḥ sarajaso vāyavaḥ arajaso vāyavaḥ parīttā mahadgatā vāyavaḥ viśvā vāyavo vairambhā vāyavaḥ vāyumaṇḍalakā vāyavaḥ bhavati samayaḥ yan mahāvāyuskandhaḥ samudāgataḥ vṛkṣāgrān api pātayati / parvatāgrān api pātayati / pātayitvā nirupādāno nigacchati / ye sat(t)vāś cīvarakarṇakena vā paryeṣante tālavṛntena vā vidhamanakena vā / iti vā punar anyo 'py evaṃ-bhāgīya(ḥ) /

[A passage very close to the above is in the *Śikṣāsamuccaya*, ed. C. Bendall, 248–249.]

Among those, what is the element of wind? There are two kinds of wind element—internal and external. Among those, what is the internal wind element? Whatever wind, windiness, lightness, animation, has internally approached and taken hold of the individual body. Furthermore, there are in this body the rising winds, descending winds, winds abiding in the

side, belly, and back, winds that are 'wind-globes' (swellings in the lower belly), winds that are knife-like, needle-like, sword-like, indigestion winds, winds of inspiration and expiration, winds that enter the major and minor limbs. What is the external wind element? Whatever wind, windiness, lightness, animation, has externally not approached and not taken hold of [the individual body]. Furthermore, there are outside the east winds, south winds, north winds, and west winds; the winds with dust and without dust; little and big winds [i.e., breezes and strong winds], pervasive winds, scattering winds, whirlwinds. And there comes a time when a great mass of wind [i.e., a hurricane] has arrived and strikes down the treetops as well as strikes down the mountaintops. Having struck them down, and lacking a material cause, it dies down. [Also] those that beings seek [to create] by edge of garment, fan, or bellows. The above and anything else of the same category.

S 8A.8-5a; T 83b-4; C 430c-5. / tatrānāpānasmṛtiḥ katamā / āśvāsapraśvāsālambanā smṛtir ayam ucyate ānāpānasmṛtiḥ / tatra dvāv āśvāsau katamau / dvau āśvāso 'ntarāśvāsaś ca / dvau praśvāsau katamau / dvau praśvāso 'ntarapraśvāsaś ca / tatrāśvāsaḥ yaḥ praśvāsasamanantaram antarmukho vāyuḥ pravartate / yāvan nābhīpradeśāt / tatrāntarāśvāso ya uparate 'sminn āśvāse na tāvat praśvāsa utpadyate / yadantarāle viśrāmasthānasahagata itvarakālīnas tadanusadṛśo vāyur utpadyate / ayam ucyate antarāśvāsaḥ / yathāśvāso 'ntarāśvāsaś caivaṃ praśvāso 'ntarapraśvāsaś ca veditavyaḥ / . . .

Among those, what is mindfulness of inspiration and expiration? The mindfulness having inbreathing and outbreathing as meditative object—that is called 'mindfulness of inspiration and expiration.' Among those there are two inbreathings. What are the two? Inbreathing and intermediate inbreathing. There are two outbreathings. What are the two? Outbreathing and intermediate outbreathing. Among those, inbreathing is the wind which proceeds, immediately after outbreathing, from the mouth to the navel region. Among these, the intermediate inbreathing is that which—that inbreathing having ceased, not yet does the outbreathing take place—in which interval a wind takes place, comparable to that, attended with resting state, lasting momentarily—this is called the 'intermediate inbreathing.' Just as inbreathing and intermediate inbreathing [have been described], so one should understand outbreathing and intermediate outbreathing. . . .

S 8A.8-7c; T 83b-4; C 430c-16. / dvāv āśvāsa-praśvāsa-nidānau katamau dvau / tadākṣepakaṃ ca karma nābhīpradeśa-sauṣiryaṃ ca / . . .

There are two causes of inbreathing and outbreathing. What are the two? The action drawing that, as well as the hollow space of the navel region. . . .

S 8B.8-1a; T 84a-2; C 430c-18. / dvāv āśvāsa-praśvāsayoḥ saṃniśrayau katamau / dvau kāyaś cittaṃ ca / tat kasya hetoḥ kāya-saṃniśritāś citta-saṃniśritāś cāśvāsa-praśvāsāḥ pravartante / te ca yathāyogaṃ sacet kāyasaṃniśritā e(va) pravarteran / asaṃjñi-samāpannānāṃ nirodha-samāpannānāṃ / asaṃjñi-sat(t)veṣu deveṣūpapannānāṃ sat(t)vānāṃ pravarteran / sacec cittasaṃniśritā eva pravarteran / tenārūpya-samāpannopapannānāṃ sat(t)vānāṃ pravarteran / sacet kāyasaṃniśritāś cittasaṃniśritāḥ pravarteran / te ca na yathāyogaṃ tena caturtha-dhyānasamāpannopapannānāṃ sat(t)vānāṃ kalalagatānāṃ cārbudagatānāṃ peśīgatānāṃ sat(t)vānāṃ pravarteran / na ca pravarta(n)te / tasmād āśvāsa-praśvāsāḥ [MS: praśvāsāṭ] kāyasaṃniśritāś cittasaṃniśritāś ca pravartante / tena yathāyogaṃ /

There are two bases of inbreathing and outbreathing. What are the two? Body and mental substance. What is the reason for that? Inbreathing and outbreathing take place having the body as a basis as well as having the mental substance as a basis. And if they took place according to circumstances (*a*, *b*, *c*) having just body as a basis, they would take place (*a*) in those equipoised without ideation, or (*b*) equipoised in cessation, or (*c*) in the sentient beings born among the deities who are sentient beings devoid of ideation. If they took place having just mental substance as a basis, for that reason they would take place in the sentient beings born equipoised in the formless realm. And if they took place having [both] body as a basis and mental substance as a basis, they would not, according to circumstances (*d*, *e*), for that reason take place (*d*) in the sentient beings born equipoised in the Fourth Dhyāna or (*e*) in the sentient beings passing through the embryonic states *kalala*, *arbuda*, and *peśī*; and they do not take place. Therefore, inbreathing and outbreathing take place having the body as a basis and having the mental substance as a basis, for that reason according to circumstances.

[The passage is somewhat obscure. It apparently implies that breathing normally takes place with both body and mental substance as a basis. The last situation mentioned—when neither is a basis—apparently means for (*d*), suspended animation; and for (*e*), animation not yet begun. Vasubandhu's commentary, for which see Louis de La Vallée Poussin, *Abhidharmakośa de Vasubandhu*: *Cinquième et sixième chapitres* (Paris, 1925), 156–157, sheds some light, but in some ways disagrees with the present account; e.g., Vasubandhu does not grant inspiration-expiration among beings of the 'formless realm' (*ārūpyadhātu*).]

S 8B.8-3b; T 84a-6; C 430c-27.

[The two breaths have two routes—downward route (*adhogati*) and upward route (*ūrdhvagati*).]

S 8B.8-3c; T 84a-7; C 430c-29. / dve āśvāsa-praśvāsayor bhūmi / katame dve / audārikaṃ ca sauṣiryaṃ sūkṣmaṃ ca sauṣiryaṃ / tatraudārikaṃ sauṣiryaṃ nābhīpradeśam upādāya / yāvad mukhanāsikādvāraṃ / mukhanāsikādvāram upādāya yāvan nābhīpradeśa(ṃ) sauṣiryaṃ / sūkṣmaṃ sauṣiryaṃ katamat / sarvakāyagatāni romakūpāni /

There are two grounds of inbreathing-outbreathing. What are the two? Obvious hollowness and subtle hollowness. Among those, obvious hollowness is the hollowness from the region of the navel to the orifice of the mouth and the nostril, or from the orifice of the mouth and the nostril to the region of the navel. What is subtle hollowness? The hair pores contained by the whole body.

S 8B.8-4b; T 84b-2; C 431a-4.

[There are four synonyms (*paryāya*) of the two breaths: wind (*vāyu*), inspiration-expiration (*ānāpāna*), inbreathing and outbreathing (*āśvāsa-praśvāsa*), and motivation of body (*kāya-saṃskāra*).]

S 8B.8-5a; T 84b-3; C 431a-7. / dvāv apakṣālāv āśvāsa-praśvāsa-prayuktasya katamau dvau / atiśithila-prayogatā ca / atyavaṣṭabdha-prayogatā ca / . . .

There are two faults going with the practice of inbreathing and outbreathing. What are the two? Overly relaxed practice and overly tense practice. . . .

S 8A.9-1c; T 84b-7; C 431a-19.

[There are five kinds of exercise (*paricaya*) of the breaths: (1) exercise by counting (*gaṇanā-paricaya*), (2) exercise by understanding the personality aggregates (*skandhāvatāra-paricaya*), (3) exercise by understanding dependent co-origination (*pratītyasamutpādāvatāra-paricaya*), (4) exercise by understanding the truths (*satyāvatāra-paricaya*), (5) exercise by the sixteen aspects (*ṣoḍaśākāra-paricaya*). For this translation of *avatāra* as 'understanding' see Edgerton, *Dict.*, s.v. *avatāra*, meaning 3.]

S 8A.9-2b; T 85a-2; C 431a-22.

[There are four kinds of exercise by counting (*gaṇanā-paricaya*): (1) counting one-by-one (*ekaikagaṇanā*), (2) counting by twos (*dvayaikagaṇanā*), (3) counting in direct order (*anulomagaṇanā*), and (4) counting in reverse order (*pratilomagaṇanā*).]

S 8B.9-4b; T 86a-7; C 431c-17. / sa evaṃ kṛtaparicayo grāhyagrāhakavastumanasikāreṇa skandhān avatarati / kathaṃ ca punar avatarati / ye cāśvāsa-praśvāsā yaś caiṣām āśrayakāyas taṃ manasikurvan rūpaska-

ndham avatarati / yā teṣām āśvāsapraśvāsānāṃ / tadgrāhikayā smṛtyā saṃprayuktā anubhāvanā sa vedanāskandha ity avatarati / yā saṃjānanā sa saṃjñāskandha ity avatarati / yā cāsau smṛti yā ca cetanā yā ca tatra prajñā / ayaṃ saṃskāra[skandha] ity avatarati / yac cittaṃ mano vijñānam ayaṃ vijñānaskandha ity avatarati / yā tadbahulavihāritā evaṃ skandheṣv avatīrṇasyāyam ucyate / skandhāvatāraparicayaḥ /

Having done the exercise in that way, he understands the personality aggregates (*skandha*) by mental orientation on the fact of subject-object. Furthermore, how does he understand? Whatever be the inbreathing and outbreathing, and whatever be their support body, orienting his mind toward the latter, he understands it to be the personality aggregate of form (*rūpaskandha*). Whatever be the experiencing associated with the subjective mindfulness of inbreathing and outbreathing, he understands as the personality aggregate of feeling (*vedanāskandha*). Whatever be the cognition, he understands as the personality aggregate of ideation (*saṃjñāskandha*). Whatever be the mindfulness (*smṛti*), the thinking-volition (*cetanā*), and the insight (*prajñā*) there, he understands as the personality aggregate of motivation (*saṃskāraskandha*). Whatever be the mental substance (*citta*), the mind (*manas*), the perception (*vijñāna*), he understands as the personality aggregate of perception (*vijñāna-skandha*). Whatever be the multiple dwelling of one who understands the personality aggregates in this way, this is called 'exercise of understanding the personality aggregates.'

S 9A.2-7c; T 91a-3; C 433c-1. / tatra kauśal(y)ālambanaṃ katamat /

Among them, what is the meditative object for skill?

[Previously and afterward, the form *kauśalya* is used. One of the meditative objects here, as previously listed, is 'skill regarding realms' (*dhātu-kauśalya*). The word 'realms' (*dhātu*) here means the eighteen realms: six sense objects, six sense organs, and six perceptions based on those organs. In contrast, the word 'elements' (*dhātu*) occurring in the discussion of the meditative objects for purification of addiction means the six elements: earth, water, fire, wind, space (*ākāśa*), and perception (*vijñāna*).]

S 9B.3-1c; T 93b-1; C 434b-14. / tatra kleśaviśodhanam ālambanaṃ katamat /

Among them, what is the meditative object for purification of corruption?

S 9B.4-7c; T 96a-6; C 435b-23. / tatrāvavādaḥ katamaḥ / caturvidho 'vavādaḥ / aviparītāvavādaḥ / anupūrvāvavādaḥ / āgamāvavādaḥ / adhigamāvavādaś ca /

Among them, what is the precept (*avavāda*)? There are four kinds of precept: (1) precept devoid of falseness, (2) graduated precept, (3) traditional precept, (4) precept of complete comprehension.

S 9A.5-5b; T 97a-3; C 435c-26. / tatra śikṣā katamā / āha / tisraḥ śikṣāḥ / adhiśīlaṃ śikṣā adhicittam adhiprajñāṃ śikṣā /

Among them, what is the instruction (*śikṣā*)? He said that there are three instructions: instruction regarding morality, instruction regarding meditation, and instruction regarding insight.

[Each has a goal (*artha*), respectively: goal of establishment for *samādhi* (*samādhipratiṣṭhārtha*), goal of basis for knowledge (*jñānasaṃniśrayārtha*), and goal of accomplishing the requirement (*kṛtyakaraṇārtha*).]

S 9B.6-4c; T 100a-3; C 437a-16. / tatrāpare daśa śikṣānulomikā dharmā veditavyāḥ / katame daśa tadyathā pūrvako hetuḥ / anulomika upadeśaḥ yoniśaḥ prayogaḥ sātatya-satkṛtya-kāritā tīvracchandatā yogabalādhānatā kāyacittadauṣṭhulya-pratipraśrabdhir abhīkṣṇa-pratyavekṣā / aparitasanā nirabhimānatā ca /

Among those, furthermore, there are to be known ten natures consistent with the instruction. What are the ten? As follows: (1) former cause, (2) consistent explanation, (3) practice in the correct manner, (4) continual payment of respect, (5) intense craving, (6) receipt of *yoga* power, (7) allayment of the defilement of body and mental substance, (8) constant discernment, (9) non-discouragement, (10) lack of pride.

S 9A.7-5c; T 101a-4; C 437b-24. / tatra katamo yogabhraṃśaḥ / āha / catvāro yogabhraṃśāḥ / katame catvāraḥ / asti yogabhraṃśa ātyantikaḥ / asti tāvatkālikaḥ / asti prāptiparihāṇikaḥ / asti mithyāpratipattikṛtaḥ /

Among those, what is breakdown of *yoga*? He said: There are four breakdowns of *yoga*. What are the four? There is the breakdown of *yoga* that is permanent, the one that is temporary, the one with loss of the attainment, the one brought about by wayward action.

S 9B.7-7b; T 102b-2; C 438a-16. / tatra yogaḥ katamaḥ / āha caturvidho yogaḥ / tadyathā śraddhā chando vīryam upāyaś ca // tatra śraddhā [dvividhākārā] dvividhādhiṣṭhānā / abhisaṃpratyayākārā prasādākārā ca / dharmayuktivicāraṇādhiṣṭhānā pudgalānubhāvādimukty-adhiṣṭhānā // chando 'pi caturvidhaḥ / . . . ity ayaṃ caturvidhaś chandaḥ / yad uta prāptaye / paripṛcchanāyai / saṃbhāra-samudāgamāya / anuyogāya ca //

S 9A.8-1c. / tatra vīryam api caturvidha(ṃ) tadyathā śrava(ṇā)ya cintanāyai bhāvanāyai / āvaraṇa-pariśuddhaye ca / . . . //

S 9A.8-3b. / tatra / upāyo 'pi caturvidhas tadyathā . . . sūpasthita-smṛtitā . . . kuśalānāṃ dharmāṇāṃ niṣevaṇā / . . . śamatha-yogaḥ / . . . dharmavipaśyanā . . . /

[But the translation for the latter term, T. *chos rnam par ḥbyed par byed pa*, would better fit an original S. *dharmapravicaya*(*ḥ*).]

Among those, what is *yoga*? He said: There are four kinds of *yoga*, as follows: faith (*śraddhā*), desire (*chanda*), striving (*vīrya*), and means (*upāya*). Among those, faith has two kinds of aspects and two kinds of grounds: the aspect of trust [*or* reliance] and the aspect of belief; as well as the ground of analysis of the doctrine and reason and the ground of conviction in the authority of a person. Desire is also of four kinds. . . . As shown, desire is of four kinds, namely, [desire] to obtain, to inquire, to fulfill the equipment, to apply. Among those, striving is also of four kinds, as follows: [striving] to hear, to ponder, to contemplate intensely, and to eliminate the obscuration. . . . Among those, means is also of four kinds, as follows: . . . well-stationed mindfulness, . . . pursuance of the virtuous natures, . . . the praxis of calming, . . . the higher vision of doctrine . . .

[But if the original was S. *dharmapravicaya*, this last one is 'investigation of the doctrine.']

S 9A.8-4b; T 103a-6; C 438b-13. / tatra śraddhayā prāptavyam artham adhipatiṃ kṛtvā saṃpratyeti / prāptim abhisaṃpratyayaṃ kartukāmatām utpādayati / kuśaleṣu dharmeṣu sa evaṃ kartukāmaḥ / ahorātrānuyukto viharati / utsāhī dṛḍhaparākramaḥ / tatra vīryam upāyena [MS: *upādāya* emended to *upāyena* by authority of T and C] parigṛhītam aprāptasya prāptaye anadhigatasyādhigamāya / asākṣātkṛtasya sākṣātkriyāyai / saṃvartate / tasmād ime catvāro dharmā yoga ity ucya(n)te //

(1) Among those, when through faith he has made uppermost the aim to be achieved, he relies on trust, which is the state of achieving. (2) He generates the desire to perform among the virtuous natures. (3) He, desiring to perform that way, dwells applied by day and night, with perseverance and steadfast courage. (4) Among those, striving governed by means serves to attain the unattained, to comprehend fully what is not fully comprehended, to realize the unrealized. Therefore, these four natures are called 'praxis' (*yoga*).

S 9A.8-5c; T 103b-1; C 438b-19. / tatra manasikāraḥ katamaḥ / catvāro manaskārāḥ / katame catvāraḥ / tadyathā valavāhanaḥ sa(c)chidravāhanaḥ [ni(c)chidravāhanaḥ] anābhogavāhanaś ca / tatra valavāhano manaskāraḥ katamaḥ / tadyathā ādikarmikasyādhyātmam eva cittaṃ sthapayataḥ / saṃsthāpayataś ca / dharmān pravicinvataḥ / yāvan manaskāraṃ na prāpnoti / tāvad asya valavāhano manaskāro bhavati / valād avaṣṭabhya taccittam ekāgratāyām avasthāpayati / tenocyate / valavāhana iti / sa(c)chidravāhano manaskāraḥ katamaḥ / yo labdhamanaskārasyordhvaṃ laukikena mārgeṇa gacchato lokottareṇa vā yo lakṣaṇapratisaṃvedi manaskāraḥ / tathā hi samādhis tatra cintayā vyavakiryate / naikāntena bhāvanākāreṇa pravartate / tatra ni(c)chidravāhano manaskāraḥ katamaḥ / lakṣaṇapratisaṃvedino manaskārād ūrdhvaṃ yāvat / prayoganiṣṭhān manasikārāt / tatrānābhogavāhano manaskāraḥ katamaḥ / yaḥ prayoganiṣṭhāphalo manaskāraḥ /

Among those, what is mental orientation (*manaskāra*)? There are four mental orientations. What are the four? As follows: (1) proceeding with enclosure, (2) proceeding with interruptions, (3) proceeding without interruptions, (4) proceeding without effort. Among those, what is (1) 'mental orientation proceeding with enclosure' (*valavāhana-manaskāra*)? As follows: belonging to the beginner who is stopping and stopping together the mental substance just within, who is analyzing the *dharmas*. Until he attains the mental orientation, he has the mental orientation proceeding with enclosure. Embracing (*avaṣṭabhya*) [cf. entry in Edgerton, *Dict.*] an enclosure, he restricts that mental substance to a single area. Therefore, it is said, 'proceeding with enclosure.' What is (2) 'mental orientation proceeding with interruptions' (*sacchidravāhana-manaskāra*)? The 'mental orientation realizing the characteristics' (*lakṣaṇapratisaṃvedī manaskāraḥ*) of the one who has obtained the mental orientation and is subsequently going by the mundane or the supramundane path. For thus the *samādhi* here is mixed with pondering (*cintā*); it does not take place with a single kind of intense contemplation (*bhāvanā*). Among those, what is (3) 'mental orientation proceeding without interruptions' (*nicchidravāhana-manaskāra*)? The mental orientations subsequent to the 'mental orientation realizing the characteristics' through the 'mental orientation having the final stage of application.' Among those, what is (4) 'mental orientation proceeding without effort'? The 'mental orientation having the fruit of the final stage of application.'

[The mental orientations nos. 2–4 are here related to the group of seven mental orientations, which will be detailed in the Fourth Yogasthāna. In the Third Yogasthāna, Asaṅga relates the above-mentioned fourfold group to the nine thought-fixations

(*navacittasthiti*). Of those nine, the participles 'stopping' (*sthāpayant*) and 'stopping together' (*saṃsthāpayant*) of the passage above are the first two, or at least the participial forms of the first two, relevant verbs.]

S 9A.9-1c; T 105a-1; C 439a-17. / tatra kati yogasya yogakaraṇiyāni / āha catvāri / katamāni catvāri / tadyathā āśrayanirodhaḥ / āśraya-parivartaḥ / ālambanaparijñānaṃ / ālambanābhiratiś ca /

Among those, how many are the *yoga* duties of *yoga*? He said: There are four. What are the four? As follows: cessation of the basis, transmutation of the basis, thorough acquaintance with the meditative object, and joy for the meditative object.

S 9A.9-4c; T 105a-5; C 439b-1. / tatra kati yogacārāḥ / āha / trayas tadyathā / ādikarmikaḥ / kṛtaparicayaḥ / atikrānta-manaskāraś ca / tatrādikarmiko yogācāraḥ / manaskārādikarmikaḥ / kleśaviśuddhy-ādikarmikaś ca /

Among those, how many are the practitioners of *yoga*? He said: There are three, as follows: the beginner, the one who has done the exercise, and the one who has transcended the mental orientation. Among those, the beginner practitioner of *yoga* is the beginner in the mental orientation, and the beginner in purification of corruption.

S 9A.9-5a; T 105a-6; C 439b-5. / tatra manaskārādikarmikaḥ / tatprathamakarmika ekāgratāyāṃ yāvad manaskāraṃ na prāpnoti / cittaikāgratāṃ na spṛśati / tatra kleśaviśuddhy-ādikarmikaḥ / adhigate 'pi manaskāre kleśasya cittaṃ vimocayitukāmasya yal lakṣaṇapratisaṃvedino manaskārasyārambhaḥ pratigrahaś cābhyāsaḥ / ayaṃ kleśaviśuddhy-ādikarmikaḥ /

Among those, the beginner in the mental orientation is the first engager until he attains the mental orientation in a single area and appropriates a single area of thought. Among those, the beginner in purification of corruption: when, the mental orientation having been obtained, there is inauguration of the 'mental orientation realizing the characteristics' possessing the desire to free his mental substance from corruption (*kleśa*), and there is receipt [of that mental orientation] repeatedly exercised—this is the beginner in the purification of corruption.

S 9A.9-6a; T 105b-1; C 439b-10. / tatra kṛtaparicayaḥ katamaḥ / lakṣaṇapratisaṃvedinaṃ / manaskāraṃ sthāpayitvā tadanyeṣu pañcasu [MS: ṣaṭsu] manaskāreṣu prayoganiṣṭhā-paryanteṣu kṛtaparicayo bhavati /

Among those, what is the one who has done the exercise? Leaving aside the 'mental orientation realizing the characteristics,' he has done the

exercise in the other five mental orientations, ending with 'final stage of application.'

[Refers to the sevenfold group of mental orientations.]

S 9A.9-6c; T 105b-2; C 439b-12. / tatrātikrāntamanaskāra(ḥ) / prayoganiṣṭhāphale manaskāre veditavyaḥ / atikrānto 'sau bhavati / prayogabhāvanāmanaskāraṃ / sthito bhavati / bhāvanāphale tasmād atikrāntamanaskāra ity ucyate /

Among those, the one who has transcended the mental orientation is to be known as such when the mental orientation has the fruit of the final stage of application. He has transcended the mental orientation of the intense contemplation of application. He is stationed in the fruit of the intense contemplation. Therefore he is called 'one who has transcended the mental orientation.'

S 9B.9-1a; T 105b-6; C 439b-22. / tatra yogabhāvanā katamā / āha / dvividhā / tadyathā / saṃjñābhāvanā bodhipakṣyā bhāvanā ca / tatra saṃjñābhāvanā katamā / tadyathā laukikamārga prayuktaḥ / sarvāsv adharimāsu bhūmiṣv ādīnavasaṃjñā(ṃ) bhāvayati / [nirvā]ṇāya vā punaḥ prayuktaḥ / prahāṇadhātau virāgadhātau nirodhadhātau śāntadarśī prahāṇasaṃjñā(ṃ) virāgasaṃjñāṃ nirodhasaṃjñāṃ ca bhāvayati / śamathāya vā punaḥ prayuktaḥ ūrdhvam adhaḥ saṃjñāṃ śamathapakṣyāṃ bhāvayati / vipaśyanāyāṃ prayuktaḥ / paścāt puraḥ saṃjñā(ṃ) vipaśyanā-pakṣyāṃ bhāvayati / . . .

Among those, what is the intense contemplation of *yoga*? He said: There are two kinds, as follows: the intense contemplation of the idea, and the intense contemplation related to enlightenment. Among those, what is the intense contemplation of the idea (*saṃjñābhāvanā*)? As follows: The one engaged in the mundane path intensely contemplates the idea of trouble in all the lower planes. Or the one engaged toward *nirvāṇa*, seeing as calm the realm of elimination, the realm free from craving, and the realm of cessation, intensely contemplates the idea of elimination, the idea of being free from craving, and the idea of cessation. Furthermore, the one engaged toward calming (*śamatha*) intensely contemplates the idea of upper and lower, which is in the category of calming. The one engaged in higher vision (*vipaśyanā*) intensely contemplates the idea of afterward and before, which is in the category of higher vision. . . .

[Here 'upper and lower' refer to the body (*kāya*), the parts of which are meditated upon as unclean; and 'afterward and before' refer, for example, to former and subsequent actions in relation to each other.]

S 9B.9-7b; T 106b-3; C 439c-18. / tatra bodhipakṣyabhāvanā katamā / yaḥ saptatriṃśatāṃ bodhipakṣyāṇāṃ dharmāṇām abhyāsaḥ paricayaḥ / āsevanā bahulīkāra iyam ucyate bodhipakṣyabhāvanā / tadyathā / caturṇāṃ smṛtyupasthānānāṃ caturṇāṃ samykaprahāṇānāṃ caturṇāṃ ṛddhipādānāṃ / pañcānām indriyāṇāṃ pañcānāṃ balānāṃ saptānāṃ bodhyaṅgānām āryāṣṭāṅgasya mārgasya . . . /

Among those, what is the intense contemplation related to enlightenment (*bodhipakṣyabhāvanā*)? The repeated exercise, the assiduous practice, the magnification of the thirty-seven natures related to [*or* in the category of] enlightenment—this is called intense contemplation related to enlightenment, as follows: of the four stations of mindfulness, of the four right elimination-exertions, of the four bases of magical power, of the five organs, of the five powers, of the seven limbs of enlightenment, of the noble eightfold path . . .

[The text follows with an itemization of the thirty-seven. For a good treatment of these, see Har Dayal, *The Bodhisattva Doctrine* (London, 1932), 80–164. The translation 'elimination-exertion' for *prahāṇa* will be justified below. In the course of explaining the four stations of mindfulness, which are of bodies (*kāya*), feelings (*vedanā*), thoughts (*citta*), and natures (*dharma*), the author sets forth thirty-five kinds of body, twenty-one kinds of feeling, twenty kinds of thoughts, and twenty kinds of natures. The first and third will be itemized below.]

S 10A.1-4a; T 107a-4; C 440a-14.

[The thirty-five kinds of body (*kāya*): (1) inner (*ādhyātmika*), (2) outer (*bāhya*), (3) governed by sense organs (*indriyasaṃgṛhīta*), (4) not governed by sense organs (*anindriyasaṃgṛhīta*), (5) counted among sentient beings (*sattvasaṃkhyāta*), (6) counted among non-sentient beings (*asattvasaṃkhyāta*), (7) accompanied by defilement (*dauṣṭhulya-sahagata*), (8) accompanied by the cathartic (*praśrabdhi-sahagata*), (9) body of the elements (*bhūtakāya*), (10) body derived from the elements (*bhautikakāya*), (11) body of names (*nāmakāya*), (12) body of form (*rūpakāya*), (13) of hell being (*nāraka*), (14) of animal (*tiryagyoni*), (15) of the hungry ghost realm (*pretaviṣayika*), (16) human (*mānuṣyaka*), (17) divine (*divya*), (18) with perception (*savijñānaka*), (19) without perception (*avijñānaka*), (20) internal body (*antaḥkāya*), (21) external body (*bahiḥkāya*), (22) transformed (*vipariṇata*), (23) untransformed (*avipariṇata*), (24) body of woman (*strīkāya*), (25) body of man (*puruṣakāya*), (26) body of eunuch (*paṇḍakakāya*), (27) body of friend (*mitrakāya*), (28) body of enemy (*amitrakāya*), (29) body of neutral (*udāsīnakāya*), (30) inferior body (*hīnakāya*), (31) average body (*madhyakāya*), (32) fine body (*praṇītakāya*), (33) body of child (*dahrakāya*), (34) body of youth (*yuvakāya*), (35) aged body (*vṛddhakāya*).]

S10B.1-2c; T 108a-6; C 440b-14.

[The twenty kinds of thoughts (*citta*): (1) with craving (*sarāga*), (2) free from craving (*vigatarāga*), (3) with hatred (*sadveṣa*), (4) free from hatred (*vigatadveṣa*), (5) with delusion (*samoha*), (6) free from delusion (*vigatamoha*), (7) contracted (*saṃkṣipta*), (8) dispersed (*vikṣipta*), (9) faded (*līna*), (10) kept up (*praghīta*), (11) excited

(*uddhata*), (12) unexcited (*anuddhata*), (13) pacified (*vyupaśānta*), (14) unpacified (*avyupaśānta*), (15) equilibrized (*samāhita*), (16) unequilibrized (*asamāhita*), (17) well cultivated (*subhāvita*), (18) poorly cultivated (*asubhāvita*), (19) well-liberated thought (*suvimukta-citta*), (20) poorly liberated thought (*asuvimukta-citta*).]

S 10A.3-2a; T 111b-2; C 441c-6. / tatra caturṇāṃ viparyāsānāṃ pratipakṣeṇa bhagavatā catvāri smṛtyupasthānāni vyavasthāpitāni / tatrāśucau śucīti viparyāsa-pratipakṣeṇa kāyasmṛtyupasthānaṃ vyavasthāpitaṃ / tatra duḥkhe [MS: suḥkhe] sukham iti / viparyāsa-pratipakṣeṇa vedanāsmṛtyupasthānaṃ vyavasthāpitaṃ / [tatra] anitye nityam iti viparyāsa-pratipakṣeṇa [citta-]smṛtyupasthānaṃ vyavasthāpitaṃ/tatrānātmany ātmeti viparyāsa-pratipakṣeṇa dharmasmṛtyupasthānaṃ vyavasthāpitaṃ /

Among those, as an antidote for the four delusions, the Bhagavat established the four stations of mindfulness. Among them, as an antidote for the delusion that the impure is pure, he established the station of mindfulness toward bodies. Among them, as an antidote for the delusion that suffering is happiness, he established the station of mindfulness toward feelings. Among them, as an antidote for the delusion that the impermanent is permanent, he established the station of mindfulness toward thoughts. Among them, as an antidote for the delusion that non-self is self, he established the station of mindfulness toward the natures.

S 10A.3-7c; T 112a-5; C 441c-29. / aparaḥ paryāyaḥ / yatra ca karma karoti / yad arthaṃ ca karoti / yaś ca karma karoti / kena ca karoti / tat sarvam ekadhyam abhisaṃkṣipya catvāri smṛtyupasthānāni vyavasthāpitāni / tatra kāye karoti / vedanārthaṃ / cittena / kuśalākuśalair [dha]rmaiḥ /

Another approach is where one does the action, the purpose for which one does it, who does the action, and whereby one does it. Comprising all that in brief, the four stations of mindfulness are established. Among those, one does it in the body for the purpose of feeling; thought does it by means of virtuous and unvirtuous natures.

S 10A.5-2c; T 115a-2; C 443b-4.

[In the course of explaining the four *samyakprahāṇa*, the author writes several times: *cittaṃ pragṛhṇāti pradadhāti* 'exercises, exerts the thought substance.' This shows the usage of BHS *prahāṇa* as equal to BHS *pradhāna* 'exertion.' However, as will be indicated immediately below, BHS *prahāṇa*, especially in the context of the four *samyakprahāṇa*, carries the double meaning of 'elimination' (S. *prahāṇa*) and 'exertion' (BHS *pradhāna*), hence the previous translation of *prahāṇa* as 'elimination-exertion.']

S 10A.6-2c; T 117a-2; C 444a-3. / tathā prayuktasyāsya tathā bhūtasyāṣṭau prahāṇasaṃskārā bhavanti / ye 'syānuśaya-samudghātāya ca pravartante / samādhi-paripūraye ca tadyathā . . . /

The one so engaged, so become [i.e., with the four *samyakprahāṇa*], has the eight elimination-exertion motivations, which are occupied with destroying his propensities and with fulfilling the *samādhi*, as follows:

[The eight will be listed below, following the illustration of no. 7, 'thinking-volition' (*cetanā*).]

S 10A.6-5a; T 117a-6; C 444a-15. / tatra cetanā yaś [MS: yāś] cittābhisaṃskāraḥ / prahīṇāprahīṇatāṃ mīmāṃsāyām [MS: mīmāmsayān] asya yaś cittābhisaṃskāraḥ śamathavipaśyanānukūlaṃ [MS: śamathavipaśyanānukūlaḥ] kāyakarma vākkarma samutthāpayati /

[The emendation to *mīmāṃsāyām* is due to Sino-Ja. translation 'when analyzing.']

Among those, thinking-volition is whatever propulsion of thoughts; [in fact] when analyzing the state of what has been eliminated-exerted and what not-eliminated-exerted, whatever propulsion of his thoughts arouses action of body and action of speech consistent with calming (*śamatha*) and higher vision (*vipaśyanā*).

[The repetition of *cittābhisaṃskāra* seems to be the author's way of showing a specialized usage of *cetanā* defined as *cittābhisaṃskāra*.]

S 10A.6-6c; T 117b-2; C 444a-24. / tatra chandaś ca ta eva yo vyāyāmaḥ / idaṃ vīryaṃ yā śraddhā sā śraddhā yā ca praśrabdhi yā ca smṛti yac ca saṃprajanyaṃ / yā ca cetanā yā copekṣā / ayam upāyas [followed by *tad* . . .; MS: *upādāyā*, followed by *tad* . . .]

[Here the author shows the eight *prahāṇasaṃskāra* in terms of the four kinds of *yoga* as previously described.]

Among those, (1) desire (*chanda*) is just that; (2) endeavor (*vyāyāma*) is striving (*vīrya*); (3) faith (*śraddhā*); (4) the cathartic (*praśrabdhi*); (5) mindfulness (*smṛti*); (6) awareness (*saṃprajanya*); (7) thinking-volition (*cetanā*); and (8) indifference (*upekṣā*)—that is means (*upāya*).

S 10A.6-7c; T 117b-4; C 444a-27. / . . . chandasamādhiprahāṇasaṃskārasamanvāgata ṛddhipāda ity ucyate / vīrya-citta-mīmāṃsā-samādhiprahāṇasaṃskārasamanvāgata ṛddhipāda ity ucyate /

. . . called 'basis of magical power, accompanied with elimination-exertion motivation of desire *samādhi*'; called 'basis of magical power, accompanied with elimination-exertion motivation of striving-, thought-, and analysis-*samādhi*.'

S 10B.6-1a; T 117b-4; C 444a-29. / kena kāraṇena ṛddhipāda ity ucyate / āha / tadyathā / yasya pādaḥ saṃvidyate / so 'bhikrama-pratikrama-parākrama-samartho bhavati / evam eva yasyaite dharmāḥ saṃvidyante / eṣa ca samādhiḥ saṃvidyate / paripūrṇaḥ sa evaṃ pariśuddhe citte paryavadāte ana(ṅ)gaṇe vigatopakleśe ṛjubhūte [MS: ṛjabhūte] karmaṇyasthite āni(ñ)jya-prāpte abhikrama-pratikrama-[parākrama]-samartho bhavati / lokottarāṇāṃ dharmāṇāṃ prāptaye sparśanāyai / eṣā hi parā ṛddhiḥ parā samṛddhiḥ / yad uta lokottarā dharmās tenocyante ṛddhipāda iti /

[While the MS has *karmaṇyasthite,* according to Edgerton, *Dict.*, it should read *karmaṇyesthite.*]

For what reason is it called 'basis of magical power'? He said as follows: That person for whom a basis exists is able to approach, return, and march forward. In just the same way, that person for whom those natures (*dharma*) exist, and that *samādhi* exists fulfilled, when his mental substance has been thus thoroughly purified, thoroughly cleansed, is without blemish, free from subordinate corruptions, straight, serviceable, motionless, he is able to approach, return, and march forward, so as to reach and touch the supramundane natures. That is the supreme magical power, the supreme prosperity; i.e., the supramundane natures are, for that reason, called 'basis of magical power.'

S 10B.6-6b; T 118a-7; C 444b-26. / tatra yac ca śraddhendriyaṃ yac ca śraddhābalaṃ caturṣv etad avetyaprasādeṣu draṣṭavyaḥ /

Among those, the organ of faith (*śraddhā*) as well as the power of faith should be taken as the four faiths being verified.

S 10B.6-7b; T 118b-2; C 444c-2. / tatra vīryendriyaṃ caturṣu samyakprahāṇeṣu draṣṭavyaṃ /

Among those, the organ of striving should be taken as the four right elimination-exertions.

S 10A.7-1b; T 118b-3; C 444c-5. / tatra smṛtīndriyaṃ caturṣu smṛtyupasthāneṣu draṣṭavyam iti . . . /

Among those, the organ of mindfulness should be taken as the four stations of mindfulness . . .

S 10A.7-1c; T 118b-4; C 444c-7. / tatra samādhīndriyaṃ caturṣu dhyāneṣu draṣṭavyaṃ /

Among those, the organ of *samādhi* should be taken as the four *dhyānas.*

S 10A.7-2a; T 118b-5; C 444c-9. / tatra prajñendriyaṃ caturṣv āryasatyeṣu draṣṭavyam iti /

Among those, the organ of insight should be taken as the four Noble Truths.

S 10A.7-2c; T 118b-6; C 444c-10. / sa eṣām indriyāṇām eteṣāṃ ca balānām āsevanānvayād bhāvanānvayād bahulīkārānvayān nirvedhabhāgīyāni kuśalamūlāny utpādayati / mṛdumadhyādhimātrāṇi / tadyathā ūṣmagatāni / mūrdhānaḥ satyānulomāḥ kṣāntayaḥ laukikān agradharmāṃs [MS: agradharmāt] tadyathā . . . /

He generates the roots of virtue conducing to penetration, which are weak, middling, and great, as follows: become warm, summits, forbearances consistent with truth, and the worldly supreme natures—as a consequence of devotion to, intense contemplation of, and frequently repeating these organs and these powers; as follows . . .

[The author illustrates the four states by a person in various stages, at the outset wishing to make a fire.]

S 10A.7-7b; T 119a-7; C 445a-1. / saptāṅga-parigṛhītaḥ / tribhiḥ śamatha-pakṣyais [MS: pakṣyaiṣḥ] tribhir vipaśyanā-pakṣyair ekenobhaya-pakṣyeṇa tasmād bodhyaṅgānīty ucyante /

[He is] . . . controlled by the seven branches [of enlightenment]: by three in the category of calming (*śamatha*), by three in the category of higher vision (*vipaśyanā*), and by one in the category of both. Consequently they are called 'branches of enlightenment' (*bodhyaṅga*). [The branches of enlightenment, the cathartic (*praśrabdhi*), concentration (*samādhi*), and indifference (*upekṣā*), are in the category of calming; the branches, analysis of the doctrine (*dharmapravicaya*), striving (*vīrya*), and joy (*prīti*), are in the category of higher vision; while the branch, mindfulness (*smṛti*), is in the category of both.]

S 10B.7-2a; T 119b-3; C 445a-10. / triskandham āryāṣṭāṅgaṃ mārgaṃ bhāvayati / tatra yā ca samyagdṛṣṭir yaś ca samyaksaṃkalpaḥ yaś ca samyagvyāyāmaḥ ayaṃ prajñāskandhaḥ / tatra ye samyag[vāk]karmāntājīvāḥ / ayaṃ śīlaskandhaḥ / tatra yā ca samyaksmṛtiḥ / yaś ca samyaksamādhir ayaṃ samādhiskandhaḥ /

He intensely contemplates the eightfold Noble Path as three groups. Among them, whatever is the right view, right conception, and right endeavor—that is the group of insight (*prajñāskandha*). Among them, whatever is the right speech, bodily action, and livelihood—that is the

group of morality (*śīlaskandha*). Among them, whatever is the right mindfulness and right *samādhi*—that is the group of *samādhi* (*samādhi-skandha*).

S 10A.8-7b; T 121a-5; C 445b-29. / tatra bhāvanāphalaṃ katamat / āha / catvāri śrāmaṇyaphalāni / srotaāpattiphalaṃ sakṛdāgāmiphalaṃ / anāgāmiphalam agraphalam arhat(t)vaṃ /

What is the fruit of intense contemplation? He said: There are four fruits of asceticism: fruit of stream entrance, fruit of one more birth, fruit of no rebirth, and *arhat*-ship which is the supreme fruit.

S 10B.8-2c; T 121b-1; C 445c-8.

[Places the three fetters (*saṃyojana*) in three categories (*pakṣa*): category of home (*gṛhipakṣa*), category of badly expressed doctrine and discipline (*durākhyāta-dharmavinaya-pakṣa*), category of well-expressed doctrine and discipline (*svākhyāta-dharmavinaya-pakṣa*). In the first is the view of transitory aggregate (*satkāya-dṛṣṭi*); in the second, the adherence to anti-Buddhist rules and usages (*śīlavrataparāmarśa*); in the third, doubt (*vicikitsā*). The expression *gṛhipakṣa* is found also in the *Bodhisattvabhūmi*, p. 307: *gṛhi-pakṣe vā pravrajita-pakṣe vā* . . .]

S 10A.9-3b; T 122b-1; C 446a-16. / tatra trīṇy āvaraṇāni / karmāvaraṇaṃ / kleśāvaraṇaṃ / vipākāvaraṇaṃ /

Among those, there are three obscurations: obscuration of action, obscuration of corruption, and obscuration of maturation.

S 10A.9-8b; T 123a-3; C 446b-13.

[Briefly explains the equipage with equipment (*saṃbhāra-saṃbhṛtatā*) in four ways: equipment of merit (*puṇya-saṃbhāra*), equipment of knowledge (*jñāna-saṃbhāra*), that of the former and that of the present life (*pūrvaka-dṛṣṭa-dharmika*).]

S 10B.9-4b; T 123b-2; C 446c-2. / tatra guṇānvita iti / guṇā alpecchatādayo veditavyāḥ / yathoktā śramaṇālaṃkāre tair ayaṃ prakṛtyaiva samanvāgato bhavati / itīmāny evaṃbhāgīyāni mandarajaskasya pudgalasya liṅgāni veditavyāni /

Among those, in the one possessed of good qualities (*guṇa*), having the adequacy of the ascetic, the good qualities are to be understood as expressed [in the First Yogasthāna]—meager desire, and so on. That person becomes naturally endowed with them. The marks of the person with weak passion are to be understood to be of like kind [as the listing of adequacy of ascetic].

[For the list, see p. 81, above. Strictly speaking, *alpecchatādi* means 'having the state of meager desire as its first'; so the author may be referring only to this entry and those that follow it in the list.]

S 10B.9-5a; T 123b-4; C 446c-6. / tatra ṣaṭ pudgalaparyāyāḥ / katame ṣaṭ / tadyathā śramaṇo brāhmaṇo brahmacārī bhikṣur yati(ḥ) pravrajitaś ceti /

Among those, there are six kinds of persons. What are the six? As follows: (1) the ascetic, (2) the brahman, (3) the chaste person, (4) the monk, (5) the restrainer, (6) the one gone forth [to the religious life].

S 10B.9-5b; T 123b-4; C 446c-8. / tatra catvāraḥ śramaṇāḥ / mārgajinaḥ / mārgadeśikaḥ / mārgajīvī / mārgadūṣī ca / tatra yaḥ sugataḥ sa mārgajinaḥ / yo dharmavādī sa mārgadeśikaḥ / tatra yaḥ [su]pratipannaḥ sa mārgajīvī / yo mithyāpratipannaḥ / sa mārgadūṣī / sugataś cocyate / yo 'śeṣaṃ rāgadveṣamoha-kṣayaṃ ca prāptaḥ / . . .

Among those, there are four ascetics: the one victorious over the path, the teacher of the path, the one who lives by the path, and the one who reviles the path. Among those, any 'well-gone one' (*sugata*) is one victorious over the path. Any 'speaker of doctrine' (*dharmavādin*) is the teacher of the path. Among those, anyone well entered is one who lives by the path. Anyone waywardly entered is the one who reviles the path. The expression 'well-gone one' (*sugata*) means anyone having achieved, without remainder, the extirpation of lust, hatred, and delusion. . . .

S 11A.1-2c; T 124a-7; C 447a-6. / tatra trayo brāhmaṇaḥ / tadyathā jātibrāhmaṇaḥ saṃjñābrāhmaṇaḥ pratipattibrāhmaṇaś ca / tatra jātibrāhmaṇaḥ / yo 'yaṃ brāhmaṇaḥ kule jāto yonito mātṛsaṃbhūtaḥ / upeto mātṛtaḥ pitṛtaḥ / tatra saṃjñābrāhmaṇa iti loke nāma bhavati / saṃjñā samajñāprajñaptivyavahāraḥ / tatra pratipattibrāhmaṇaḥ / yo 'tyantiko [MS: tyantariko] bhavati kṛtārthaḥ / vāhitā bhavanty anena pāpakā akuśalā dharmāḥ / yathoktaṃ na kāryaṃ brāhmaṇasyāsti / kṛtārtho brāhmaṇaḥ smṛta iti /

[In the phrase *yo 'yaṃ brāhmaṇaḥ kule* . . . the MS has added, apparently by careless repetition, the word *jāti* just before *brāhmaṇaḥ*. The Tibetan for the second kind of brahman runs as follows: *de la miṅ bram ze źes bya ba ni ḥjig rten na bram ze śes miṅ daṅ ḥdu śes daṅ / brdar btags śiṅ tha sñad du brjod pa gaṅ yin paḥo* / This interprets the Sanskrit as *nāma* and *saṃjñā* and *samajñāprajñaptivyavahāra*, thus adopting the compound alternative of Edgerton, *Dict.* 561: "only in series (or cpd.) saṃjñā samajñā prajñapti(ḥ) vyavahāra(ḥ), ŚsP 905.2, 4, 7; AsP 177.22."]

Among those, there are three brahmans, as follows: brahman by birth, brahman by designation, brahman by accomplishment. Among those, the brahman by birth is that brahman who is born from a womb in a family, has arisen from a mother, is endowed by mother and father. Among those, the brahman by designation is a name in society, a desig-

nation, a denomination convention (*prajñaptivyavahāra*) of appellation (S. *samājñā*). Among those, the brahman by accomplishment is one at the final stage, who has finished his duty. He has dispelled the sinful, unvirtuous natures, as said:

> There is no work for the brahman;
> The brahman is held to have finished his duty.

[Concerning the second kind of brahman, Śrī (now Dr.) Ram Karan Sharma of the University of Bihar, while he was studying at the University of California, suggested to me that what may be meant is the Śākadvīpī Brāhmaṇa(ḥ), a reference to the Scythians, who were absorbed into Hindu society, designated brahmans. Concerning the third kind, I have been unable to locate the quotation either among the 94 verses of the *Brāhmaṇa-Varga* of the *Udānavarga*, when I checked through the Tibetan translation published by H. Beckh, or among the 41 verses of the *Brāhmaṇa-Vagga* of the *Dhammapada*. However, a number of those verses have similar sentiments. W. B. Henning, "Brahman," *Trans. Phil. Soc.*, 1944, p. 116, though he partially disagrees with Charpentier, writes: "The priest *brahmán-* is a person who is versed in *bráhman-* = ceremonies and rites, cf. Charpentier, p. 9." The quotation has a somewhat different interpretation, say, "a person who has performed the rite (*bráhman-*)." Concerning the word *vāhita*, the meaning 'dispelled,' as shown by the T. *bsal ba*, can be rationalized as follows: under the root *vah-* the dictionary of Monier-Williams has "to carry away, carry off, rob, MBh." Now apply causative force, i.e., "cause to carry away." This is close to the idea of "to send away," and so also to that of "to dispel." Possibly in answer to a question about the third kind of brahman, Asaṅga writes in his *Viniścaya-saṃgrahaṇī* (*Śrāvakabhūmi* sec.), Vol. Źi, 261b-6, 7 / bram zeḥi tshul yaṅ rnam pa gsum ste / źugs pa bram zeḥi tshul daṅ / ḥbras bu la gnas pa bram zeḥi tshul daṅ / mthar thug pa bram zeḥi tshul lo / . . . [same subdivisions for *dge sbyoṅ gi tshul*] . . . / bram ze yaṅ rnam pa gsum ste / miṅ bram ze daṅ / rigs bram ze daṅ / sgrub pa bram zeḥo / 'The way of the brahman (**brāhmaṇa-naya*) is also of three kinds: the way of the brahman who has entered, the way of the brahman dwelling in the fruit, the way of the brahman who is at the final stage . . . [same subdivisions for 'way of the *śramaṇa*'] . . . The brahman is also of three kinds: the brahman by designation, the brahman by birth, the brahman by accomplishment.']

S 11A.1-9a; T 125a-6; C 447b-14. / tatrāṣṭau pudgalāḥ / catvari pudgalavyavasthānāni dānāni / katame 'ṣṭau pudgalāḥ / tadyathā samartho 'samarthaḥ / upāyajño 'nupāyajñaḥ / sātatikaḥ / asātatikaḥ / kṛtaparicayaḥ / akṛtaparicayaś ceti / . . .

Here there are eight persons and four divisions in the establishment of persons. What are the eight persons? As follows: competent (*samartha*), incompetent (*asamartha*), knowing the means (*upāyajña*), not knowing the means (*anupāyajña*), constant (*sātatika*), inconstant (*asātatika*), who has finished the exercise (*kṛtaparicaya*), who has not finished the exercise (*akṛtaparicaya*) . . .

[The text continues with four kinds of division (*prabheda*) into two parts, with the resulting eight subdivisions related to one or other of the eight persons listed above.]

S 11B.1-5b; T 126a-2; C 447c-17. / tatra catvāro mārāḥ / tadyathā skandhamāraḥ kleśamāraḥ maraṇamāraḥ devaputramāraś ca /

Among those, there are four 'deaths,' as follows: the personality-aggregate 'death,' the corruption 'death,' the death 'death,' and the son-of-the gods 'death.'

[Here the word *māra* is employed metaphorically, as I have shown in an article, "Studies in Yama and Māra," *Indo-Iranian Journal,* 3 (1959), nos. 1 and 2.]

S 11A.2-5c; T 127a-6; C 448b-4. / tatra tribhiḥ kāraṇaiḥ samyakprayuktasyāpy ārambho viphalo bhavati / tadyathā indriyā-[MS: indriya]samudāgamena / [an]anulomāvavādena / samādhidurbalatayā ca /

Among those, for three reasons, furthermore, the enterprise of right exertion becomes fruitless, as follows: through not fulfilling the organs, through a discordant precept, and through weak power of *samādhi.*

S 11B.2-1a. / yogācārabhūmisaṃgṛhītāyāṃ dvitīyayogasthānaṃ //

ANALYSIS OF THE THIRD YOGASTHĀNA

S 11B.2-3a; T 128a-1; C 448c-9. / . . . dakṣiṇaṃ jānumaṇḍalaṃ pṛthivyāṃ pratiṣṭhāpya nīcatarake vāsane niṣadya sagauraveṇa sapratīśena yoga āyācitavyaḥ / aham asmiṃ yogenārthī yogaṃ ma [MS: me] ādikṣvānukampāṃ upādāya / ity evaṃ ca punar āyācitena yoginā yogajñena sa ādikarmikaḥ tatprathamakarmikaḥ ślakṣṇaślakṣṇair vacanapathair uttejayitavyaḥ [MS: uddhejayitavyaḥ] saṃpraharṣayitavyaḥ / prahāṇe cānuśaṃsaṃ varṇayitavyaḥ / . . .

[For *ādikṣvānukampām* the MS apparently has *ādakṣvānukampām* in a place very difficult to make out.]

. . . Placing his right kneecap on the ground, [afterward] seating himhimself on a lower seat, respectfully, with veneration, he should ask for *yoga,* with the words, "I am here seeking *yoga.* Pray teach me *yoga,* showing compassion." Then the *yogin,* knower of *yoga,* who has been thus supplicated, should encourage, should gladden that beginner, the engager for the first time, with very gentle words, and should tell him the benefit in the elimination-exertion (*prahāṇa*) . . .

S 11B.2-7b; T 128b-3; C 449a-10. / ity evaṃbhāgīyaiḥ ślakṣṇair vacanapathaiḥ / [uttejayitvā: T. yaṅ dag par gzeṅ bstod par bya] saṃharṣayitvā prahāṇe cānuśaṃsaṃ darśayitvā caturṣu paripṛcchā-sthāniyeṣu dharmesu paripraṣṭavyaḥ / kaccid āyuṣmān ekānte [difficult to read: T. *gcig tu*] buddha(ṃ) śaraṇaṃ gato dharmaṃ saṃghaṃ no ceto bahir

vānyaṃ śāstāraṃ vā dakṣiṇīyaṃ vā saṃjānāsi / kaccit ta [MS: te] ādipariśodhitā brahmacaryasya bhāvanāyai śīlaṃ ca te suviśuddhaṃ dṛṣṭiś ca ṛjī / kaccit ta [MS: te] āryasatyānām uddeśa-vibhaṅgam ārabhya dharmaḥ śrutaś codgṛhītaś ca / alpo vā prabhūto vā / kaccit te nirvāṇādhimuktaṃ cittaṃ / nirvāṇābhiprāyaś ca pravrajitaḥ /

[*ca ṛjī* should perhaps be emended to *carjī.*]

Having encouraged, having gladdened him, and having shown him the benefit in the elimination-exertion by gentle words of that sort, he [the *yogin*] should question him [that beginner] in four doctrinal points of question:

1. Have you, the *āyuṣmat*, gone exclusively to the Buddha, Dharma, and Saṃgha refuge, so that you do not falsely acknowledge either a teacher outside the fold or another object of offerings?

2. Do you have an original purity for the intense contemplation of chastity; is your morality well purified; and is your view straight?

3. Having begun the concise presentation and detailed explanation (*uddeśavibhaṅga*) of the Noble Truths, is the doctrine (*dharma*) heard and seized by you—little or much?

4. Is your mentality convinced of *nirvāṇa*; have you gone forth [to the religious life] with *nirvāṇa* your purpose?

S 11A.3-1a; T 128b-6; C 449a-17. / sacet pṛṣṭa evam [MS: pṛṣkandram] iti prajānāti / tatra uttari caturṣu sthāneṣu caturbhiḥ kāraṇaiḥ samanveṣitavyaḥ / praṇidhānataḥ samanveṣitavyaḥ / gotrata indriyataḥ / caritataś ca samanveṣitavyaḥ /

If, having been asked thus, he [that beginner] claims it is so, [the *yogin*] therafter should investigate him in regard to the four points by way of four causes: should investigate him by way of (1) pledge, (2) lineage, (3) sense organs, and (4) addiction.

S 11A.3-5a; T 129a-6; C 449b-9. / sacet chrāvakagotro bhavaty atyarthaṃ tayā kathayā prīyate / hṛṣyata [MS: hṛṣyate] ānandījātaḥ saumanasyajāto bhavati / prasīdaty adhimucyate [MS: *na prasīdati nādhimucyate*, apparently in erroneous relation to the immediately following *mahāyānapratisaṃyuktāyāṃ vā punaḥ kathāyāṃ . . .*] /

If he is of Śrāvaka lineage, that account [associated with the Śrāvaka vehicle] exceedingly gladdens and delights him, fills him with joy and satisfaction, arouses his faith and conviction.

S 11B.3-4b; T 130a-4; C 449c-15. / etāni catvāri sthānāny ebhiś caturbhiḥ kāraṇais samanveṣya pañcasu sthāneṣu vinayate / tadyathā sa-

mādhisaṃbhārarakṣopacaye prāvivekye cittaikāgratāyām āvaraṇaviśuddhau manaskārabhāvanāyāṃ ca /

Investigating in regard to those four points by way of those four causes, he [the *yogin*] guides in regard to five points, as follows: in regard to (1) guarding and accumulating the equipment of *samādhi*, (2) seclusion, (3) a single area of thought, (4) elimination of hindrances, and (5) intense contemplation of the mental orientation.

S 11A.4-2a; T 130b-3; C 450a-3. / prāvivekyaṃ katamat / yā sthānasaṃpad īryāpathasampat prāvivekyasaṃpat ca /

What is seclusion? Perfection of place, perfection of dignified posture, and perfection of seclusion.

S 11A.4-2b; T 130b-4; C 450a-4. / tatra sthānasaṃpat tadyathā araṇyaṃ vā vṛkṣamūlaṃ vā śūnyāgāraṃ vā tatra parvatakandaraṃ vā giriguhā vā palālapuñjāni vā śūnyāgāram ity ucyate / tatra vanaprasthaṃ vṛkṣamūlam ity ucyate / tatrātyavakāśaṃ śmaśānaṃ prāntaṃ ca śayanāsanam araṇyam ity ucyate / tad idam abhisamasya sthānaṃ veditavyaṃ / yad uta . . . / sthānasaṃpat punaḥ pañcavidhā /

Among those, perfection of place is as follows: a wild (*araṇya*), a tree base (*vṛkṣamūla*), or a deserted house (*śūnyāgāra*). Among those, a mountain valley, a mountain cave, or heaps of straw is called 'a deserted house.' Among those, a forest abode is called 'a tree base.' Among those, an open space, a cremation ground, and a resting place in the outskirts is called 'a wild.' Taking those together, one knows the 'place' (*sthāna*), namely . . . [each of the items already mentioned]. Furthermore, perfection of place is of five kinds.

S 11A.4-3c; T 130b-6; C 450a-9. / iha sthānam ādita evābhirūpaṃ bhavati / darśanīyaṃ prāsādikam ārāmasaṃpannaṃ vanasaṃpannaṃ puṣkariṇīsaṃpannaṃ śubhaṃ ramaṇīyaṃ notkūlanikūlaṃ na sthāṇukaṇṭakadhānaṃ na bahupāṣāṇaśarkarakapālaṃ / yatrāsya dṛṣṭvā cittam abhiprasīdati / vāsāya prahāṇaprayogāya / hṛṣṭacittaḥ pramuditacittaḥ / prahāṇaṃ pradadhāti / iyaṃ prathamā sthānasaṃpat /

Here the place is from the outset pleasing, attractive, beautiful; furnished with gardens, groves, and ponds; clean, gratifying; not with ups and downs; not a site of stumps and thorns; not with many stones, pebbles, and potsherds; where, after he has seen it, his thought is well disposed to dwell, to practice the elimination-exertion. With his thought thrilled and delighted, he exerts the elimination-exertion. That is the first perfection of place.

S 11A.4-7b; T 131a-6; C 450a-26. / tatra katamā [MS: katama] īryāpathasaṃpat / divā caṅkrameṇa cātināmayati / niṣadyayā ca tā evaṃ rātryāḥ prathamaṃ yāmaṃ madhyame [MS adds *na*] yāme dakṣiṇena pākṣeṇa śayyāṃ kalpayati / paścime ca yāme laghu laghv evottiṣṭhate / caṅkrama-niṣadyayā cātināmayati / tasminn evaṃ saṃpanne śayanāsane tathā buddhānujñāte mañce vā pīṭhe vā tṛṇe vā saṃstarake [MS adds *vā*] niṣīdati / paryaṅkam ābhujya tu /

Among those, what is perfection of dignified posture? That when by day he spends time both by walking and by sitting—doing likewise in the first watch of night; when in the middle watch he takes rest on his right side; and when in the last watch he quickly rises and spends time by walking and sitting; likewise when he sits on the acquired resting place as permitted by the Buddha—on a seat, stool, or grass mat, assuming the posture of crossed legs.

S 11B.4-5c; T 132a-3; C 450b-27. / tatra [citt]aikāgratā katamā / āha / punaḥpunaḥsmṛti(ḥ) sabhāgālambanā pravāhānavadyaratiyuktā / cittasaṃtatir yā sā samādhir ity ucyate / kuśalacittaikāgratāpi /

Among those, what is a single area of thought? He said: The stream of consciousness (*cittasaṃtati*) with mindfulness (*smṛti*) again and again, with matching meditative object (*sabhāga-ālambana*), accompanied with continuity, irreproachable pleasure, is called *samādhi*, as well as a single area of virtuous thought.

[Here 'matching meditative object' refers to the equilibrized planes (*samāhitabhūmi*).]

S 11A.5-1a; T 132b-2; C 450c-14. / cittaikāgratā śamathapakṣyā vipaśyanāpakṣyā ca / tatra yā navākārāyāṃ cittasthitau sā [MS: cittasaṃtathau vā] śamathapakṣyā yā punaś caturvidhe prajñācāre sā vipaśyanāpakśyā /

A single area of thought is of calming category and of higher vision category. Among those, when there is fixation of thought of nine kinds, that is the calming category. Moreover, when there is analysis by insight of four kinds, that is the higher vision category.

[*prajñācāra* is translated 'analysis by insight' after the T. *śes rab kyis dpyod pa.*]

S 11A.5-1b; T 132b-3; C 450c-18. / tatra navākārā cittasthitiḥ katamā / iha bhikṣur adhyātmam eva cittaṃ sthāpayati / saṃsthāpayati / avasthāpayaty upasthāpayati / damayati / śamayati / vyupaśamayati / ekotīkaroti / samādhatte /

Among those, what is fixation of mental substance of nine kinds? Here the monk stops the mental substance just within, stops it together, stops it down, stops it toward, restrains it, pacifies it, pacifies it apart, renders it continuous, concentrates it.

S 11B.5-1a; T 133b-1; C 451a-19. / tatra ṣaḍbhir balena [na]vākārā cittasthitiḥ saṃpadyate / tadyathā śruta[balena] cintābalena smṛtibalena [saṃprajanyabalena] vīryabalena paricayabalena ca /

Among those, the fixation of mental substance of nine kinds is accomplished by means of six forces, as follows: by the force of hearing, of thinking, of mindfulness, of awareness, of striving, and of familiarity. He stops the mental substance by the force of hearing, stops it together by that of thinking, stops it down and stops it toward by that of mindfulness, restrains it and pacifies it by that of awareness, pacifies it apart and renders it continuous by that of striving, concentrates it by that of familiarity.

S 11B.5-3a; T 133b-5; C 451b-1. / tatra navākārāyāṃ cittasthitau catvāro manaskārā veditavyāḥ / valavāhanaḥ / sacchidravāhano nicchidravāhanaḥ / anābhogavāhanaś ca / tatra sthāpayataḥ / saṃsthāpayato valavāhano manaskāraḥ / avasthāpayata upasthāpayato damayataḥ śamayataḥ vyupaśamayataḥ sacchidravāhano manaskāraḥ / ekotīkurvato nicchidravāhano manaskāraḥ / samādadhataḥ / anābhogavāhano manaskāro bhavati /

Among those, when there is the fixation of mental substance of nine kinds one should recognize four mental orientations: (1) proceeding with enclosure, (2) proceeding with interruptions, (3) proceeding without interruptions, (4) proceeding without effort. Among those, the mental orientation proceeding with enclosure belongs to him who stops and stops together. The mental orientation proceeding with interruptions belongs to him who stops down and stops toward, who restrains, pacifies, and pacifies apart. The mental orientation proceeding without interruptions belongs to him who renders continuous. The mental orientation proceeding without effort belongs to him who concentrates.

[The four mental orientations were defined in the Second Yogasthāna; see p. 94, above.]

S 11B.5-4a; T 133b-7; C 451b-8. / evam ete manaskārā navākārā yāṃ cittasthitau śamathapakṣyā bhavanti / yaḥ punar evam adhyātmaṃ cetaḥśamathasya lābhī vipaśyanāyāṃ prayujyate / tasyaita eva catvaro manaskārā vipaśyanāpakṣyā bhavanti /

Thus those mental orientations belong to the category of calming when there is the fixation of mental substance of nine kinds. Furthermore, whoever, thus having the attainment within of mental calming, practices when there is higher vision has those same four mental orientations belonging to the category of higher vision.

S 11B.5-4c; T 134a-1; C 451b-13. / caturvidhā vipaśyanā katamā [MS: katamaḥ] / iha bhikṣur dharmān vicinoti / pravicinoti / parivitarkayati / parimīmāṃsām āpadyate / yad utādhyātmaṃ cetaḥśamathaṃ niśritya / kathaṃ ca vicinoti / caritaviśodhanaṃ vā ālambanaṃ / kauśalyālambanaṃ vā kleśaviśodhanaṃ vā ālambanaṃ / yāvadbhāvikatayā vicinoti / yathāvadbhāvikatayā / pravicinoti / savikalpena manaskāreṇa prajñāsahagatena / nimittīkurvann eva parivitarkayati / saṃtīrayan [MS: saṃtīrayam] parimīmāṃsām āpadyate /

What is higher vision of four kinds? Here the monk inspects the natures [*or* doctrines, *dharma*], inspects them onward, deliberates them fully, falls into profound consideration, i.e., being [in each case] based within on mental calming. How does he inspect? He inspects according to phenomenon either the meditative object for purification of addiction, or that for skill, or that for purification of corruption. He inspects [that meditative object] onward according to noumenon. He deliberates fully, just making signs, by means of the mental orientation accompanied by insight and with predication (*vikalpa*). Judging, he falls into profound consideration.

S 11B.5-6b; T 134a-4; C 451b-23. / sā khalv eṣā vipaśyanā trimukhā ṣaḍvastuprabhedālambanā veditavyāḥ /

Now, indeed, that higher vision should be known as having three doors and meditative object of analysis by six elements.

S 11B.5-6b; T 134a-4; C 451b-25. / katamāni trīṇi mukhāni / vipaśyanāyā [MS: vipaśyanāya] nimittamātrānucaritā / vipaśyanā paryṣaṇānucaritā paryeṣitvā [MS: paryeṣitā ca] / pratyavekṣaṇānucaritā ca / tatra nimittamātrānucaritā yena śrutam udgṛhītaṃ / dharmam avavādaṃ vā samāhitabhūmikena manaskāreṇa manasikaroti / na cintayati / na tulayati / nopaparīkṣate / iyaṃ nimittamātrānucaritā bhavati / yadā punaś cintayati / tīrayati tulayaty upaparīkṣate / tadā paryeṣaṇānucaritā bhavati / yadā punas tīrayitvā upaparīkṣya yathā vyavasthāpitam eva pratyavekṣate / tadā pratyavekṣaṇānucaritā bhavatīyaṃ trimukhā vipaśyanā /

What are the three doors of higher vision? Higher vision associated with only images, that associated with thorough search, and that associated with discrimination after searching. Among those, that associated with only images: Whereby one orients his mind, with mental orientation related to the equilibrized planes, on the grasped thing heard or on the doctrinal precept; and he does not ponder, does not consider, does not investigate—that is [higher vision] associated with only images. On the occasion when, on the one hand [with that mental orientation], he ponders, reflects, considers, investigates, then there is [higher vision] associated with thorough search. On the occasion when, on the other hand [with that mental orientation], he discriminates just [e.g., the precept] as it was established by investigating after reflecting, then there is [higher vision] associated with discrimination. That is three-doored higher vision.

S 11A.6-2b; T 134b-1; C 451c-5. / katamāni ṣaḍvastuprabhedālambanāni / sa paryeṣamāṇaḥ / ṣaḍ vastūni paryeṣate / arthaṃ vastu lakṣaṇa(ṃ) pakṣaṃ kāla(ṃ) yuktiṃ ca paryeṣya caitāny eva pratyavekṣate /

/ katham arthaṃ paryeṣate / asya bhāṣitasyāyam artho 'sya bhāṣitasyāyam arthata ity evam arthaṃ paryeṣate /

/ kathaṃ vastu paryeṣate dvividhaṃ vastu ādhyātmikaṃ bāhyaṃ ca evaṃ vastu paryeṣate /

/ kathaṃ lakṣaṇaṃ paryeṣate dvividhaṃ lakṣaṇaṃ / svalakṣaṇaṃ sāmānyalakṣaṇaṃ ca evaṃ lakṣaṇaṃ paryeṣate /

/ kathaṃ pakṣaṃ paryeṣate dvividhaḥ pakṣaḥ kṛṣṇapakṣaḥ śuklapakṣaḥ kṛṣṇapakṣaṃ doṣataḥ ādīnavataḥ / śuklapakṣaṃ punar guṇato 'nuśaṃsataś caivaṃ [pakṣaṃ] paryeṣate /

/ kathaṃ kālaṃ paryeṣate / trayaḥ kālāḥ atīto 'nāgato vartamānaś ca / evam etad abhūd atīte 'dhvani evam etad bhaviṣyati / anāgate 'dhvani evam etad etarhi / pratyutpanne 'dhvanīty evaṃ kālaṃ paryeṣate /

/ kathaṃ yuktiṃ paryeṣate / catasro yuktayaḥ apekṣāyuktiḥ kāryakāraṇayuktiḥ upapattisādhanayukti(r) dharmatāyuktiś ca / tatrāpekṣāyuktyā [MS: tatropekṣāyuktyā] saṃvṛtiṃ ca saṃvṛtitaḥ / paramārthaṃ ca paramārthataḥ / nidānaṃ ca nidānataḥ / paryeṣate / kāryakāraṇayuktyā kāritraṃ dharmāṇāṃ paryeṣate / ayaṃ dharmaḥ idaṃ kāritram ayam idaṃkāritra iti / upapattisādhanayuktyā trīṇi pramāṇāni paryeṣate / āptāgamam anumānaṃ pratyakṣaṃ ca kim asti atrā[ptāga]mo nāstīti kim pratyakṣam upalabhyate na veti kim anumānena yujyate na veti / tatra dharmatāyuktyā tathābhūtatāṃ dharmāṇāṃ prasiddhadharmatām acintyadharmatām avasthitadharmatām adhimucyate na cintayati / na vikalpayaty evaṃ yuktiṃ paryeṣate /

/ iyaṃ ṣaḍvastuprabhedālambanāni trimukhā vipaśyanā samāsataḥ / anayā sarvavipaśyanā-saṃgrahaḥ /

What are the meditative objects of analysis by six elements? He, thoroughly searching, thoroughly searches six elements. And thoroughly searching meaning (*artha*), entity (*vastu*), characteristic (*lakṣaṇa*), category (*pakṣa*), time (*kāla*), and reason (*yukti*), he discriminates those same elements.

How does he thoroughly search meaning? Thinking, "That expression has this meaning; that expression has this by way of meaning," he thus thoroughly searches meaning.

How does he thoroughly search entity? There are two kinds of entity—internal and external. Thus he thoroughly searches entity.

How does he thoroughly search characteristic? There are two kinds of characteristic—individual characteristic (*svalakṣaṇa*) and universal characteristic (*sāmānyalakṣaṇa*). Thus he thoroughly searches characteristic.

How does he thoroughly search category? There are two kinds of category—the black category (*kṛṣṇapakṣa*) and the white category (*śuklapakṣa*). The black category in the sense of the fault (*doṣa*) and in the sense of the trouble (*ādīnava*); the white category in the sense of the good quality (*guṇa*) and in the sense of the benefit (*anuśaṃsa*): he thus thoroughly searches category.

How does he thoroughly search time? There are three times: past, future, and present. "Thus it occurred in past time (*adhvan*). Thus it will be in future time. Thus it is now in present time." Thus he thoroughly searches time.

How does he thoroughly search reason? There are four reasons: dependency reason (*apekṣā-yukti*), effect-and-cause reason (*kārya-kāraṇa-yukti*), demonstration-and-proof reason (*upapatti-sādhana-yukti*), and true-nature reason (*dharmatā-yukti*). Among those, by dependency reason he thoroughly searches convention (*saṃvṛti*) from the standpoint of convention, as well as the absolute (*paramārtha*) from the standpoint of the absolute, and underlying cause (*nidāna*) from the standpoint of underlying cause. By effect-and-cause reason he thoroughly searches the conduct-cause (*kāritra*; cf. Edgerton, *Dict.* 179) of natures (*dharma*), thinking, "This is a nature (*dharma*). That is a conduct-cause (*kāritra*). This has that conduct-cause." By demonstration-and-proof reason, he thoroughly searches the three sources of knowledge (*pramāṇa*): trustworthy scripture (*āptāgama*), inference (*anumāna*), and direct perception (*pratyakṣa*), thinking, "Is this a trustworthy scripture or is it not? Is it seen in direct perception or not? Is it reasoned with inference or not?" Among those, by true-nature reason, he is convinced about the thusness

of natures (*dharma*)—the established true-nature (*prasiddhadharmatā*), the inconceivable true-nature (*acintyadharmatā*), the abiding true-nature (*avasthitadharmatā*); he does not ponder, does not predicate. Thus he thoroughly searches reason.

That is higher vision (*vipaśyanā*)—the meditative objects of analysis by six elements and three-doored. In short, thereby is the comprisal of all higher vision.

[The translation 'established' for *prasiddha* is adopted from P. W. O'Brien, S.J., *Monumenta Nipponica,* 10 (1954), 231.]

S 11A.6-7b; T 135a-4; C 452a-3. / kena punaḥ kāraṇena ṣaṭ prabhedā vyavasthāpitā / āha / trividham avabodham adhikṛtya bhāṣitārthāvabodham vastuparyantatāvabodhaṃ ca / yathābhūtāvabodhaṃ ca / tatrārthaparyeṣaṇayā bhāṣitārthāvabodhaḥ / vastuparyeṣaṇayā svalakṣaṇaparyeṣaṇayā ca vastuparyantatāvabodhaḥ / tatra sāmānyalakṣaṇaparyeṣaṇayā pakṣaparyeṣaṇayā kāla[paryeṣaṇayā] yuktiparyeṣaṇayā yathābhūtāvabodhaḥ /

Furthermore, why are six analyses established? He said, with reference to three kinds of comprehension (*avabodha*): comprehension of the meaning of what was expressed, comprehension of the limits of the entity, and comprehension of the true condition. Among those, there is comprehension of the meaning of what was expressed by means of thorough search of meaning. There is comprehension of the limits of the entity by means of thorough search of entity and of thorough search of individual characteristic. Among those, there is comprehension of the true condition by means of thorough search of universal characteristic, of category, of time, and of reason.

[The two kinds of limit of entity are phenomenon (*yāvadbhāvikatā*) and noumenon (*yathāvadbhāvikatā*).]

S 11B.6-1b; T 135a-6; C 452a-8. / etāvac ca yoginā jñeyaṃ / yad uta bhāṣitasyārthaḥ jñeyasya vastunaḥ yāvadbhāvikatā / yathāvadbhāvikatā ca /

And such is the compass to be known by the *yogin*, to wit, the meaning of what has been expressed, the phenomenon and noumenon of the knowable entity.

[This remark serves to introduce a section in which the author shows how to apply thorough search of the six elements in regard to the various meditative objects for purification of addiction, set forth in the Second Yogasthāna: revolting thing (*aśubhā*), friendliness (*maitrī*), origination in dependence of this condition (*idaṃpratyayatāpratītyasamutpāda*), analysis of the elements (*dhātuprabheda*), mindfulness of inspiration and expiration (*ānāpānasmṛti*). This continues the exposition of higher vision (*vipaśyanā*).]

S 11A.7-4b; T 136b-1; C 452b-28. / . . . trividho vipariṇāmaḥ / svarasa-vipariṇāmaḥ / parakṛtas tadubhayapakṣyaś ca /

There are three transformations . . . transformation through its own essence, wrought by other [agents], categorized by both.

[This refers to the various transformations of the corpse, being meditated upon by the '*yogin* engaged with the revolting thing' (*aśubhāprayukto yogī*, S 11B.6-1c) at the cremation ground (*śmaśāna*). The remark cited occurs while explaining the thorough search of individual characteristic.]

S 11B.8-8b; T 140b-2; C 454b-16. / api ca dvividham etat phalaṃ / dvividho hetur ātmabhāvaphalaṃ ca viṣayopabhogaphalaṃ ca / ākṣepakaś ca hetur abhinirvartakaś ca /

Moreover, that fruit is of two kinds, the cause of two kinds—ordinary-body fruit and enjoyment-of-sensory-realm fruit; cause which casts down [into the whirl of transmigration] and the productive one.

[This and the immediately following passage are part of the thorough search of dependency reason (*apekṣā-yukti*) in regard to the meditative object 'origination in dependence of this condition.']

S 11A.9-1a; T 140b-2; C 454b-20. / tatrākṣepako hetur dvividhe phale saṃmoha-saṃmoha-pūrvakāś ca puṇyāpuṇyāniñjyāḥ saṃskārāḥ saṃskāraparigṛhītaṃ ca / punarbhavavijñānāṅkuraprādurbhāvāya tadbījaṃ vijñānaparigṛhītaṃ paunarbhavika-nāmarūpa-bījaṃ ṣaḍāyatana-bījaṃ sparśa-vedanā-bījam iti / sa evam āyatyāṃ jāti-saṃjñakānāṃ vijñāna-nāmarūpa-ṣaḍāyatana-sparśa-vedanānām utpattaye / ānupūrvyā pūrvam eva bījaparigrahaḥ / ayam ākṣepa[ka]-hetuḥ /

Among those, the cause which casts down, while there is the fruit of two kinds, is [as follows]: (2) the motivations (*saṃskāra*), meritorious, unmeritorious, and immobile; preceded by (1) ever-so-much delusion (*saṃmoha* here = *avidyā*); and (3) that seed governed by motivation so as to manifest the sprout of rebirth perception (*vijñāna*); the seed of name-and-form (*nāmarūpa*) derived from rebirth, the seed of six sense bases (*ṣaḍāyatana*), the seed of contact (*sparśa*), of feeling (*vedanā*) [in each case] governed by perception. It is the control of seed just prior in sequence in order to generate that way subsequently—perception, name-and-form, six sense bases, contact, and feeling—which have the name 'birth.' That is the cause which casts down [into the whirl of transmigration].

[Of the two kinds of dependency in dependency reason (see p. 79, above), the two statements illustrate both (1) dependency of origination (*utpatti-apekṣā*) and (2) dependency of denomination (*prajñapti-apekṣā*). The second kind is especially shown by the phrase "which have the name 'birth.' " The first statement becomes clearer

when we observe that in Asaṅga's *Abhidharma-samuccaya* (ed. Pradhan), p. 26, the first three members of dependent origination—*avidyā, saṃskāra,* and *vijñāna*—are called *ākṣepaka-aṅga*. The next four—*nāmarūpa, ṣaḍāyatana, sparśa,* and *vedanā*—are called *ākṣiptaka-aṅga*. In other words, Asaṅga is not, in the first statement, including 'name-and-form' (*nāmarūpa*), etc. in the *ākṣepaka-hetu*. He is including only their 'seed' (*bīja*).]

S 11A.9-4c; T 141a-2; C 454c-11. / [katham a]rthaṃ paryeṣate / gotrārtho dhātvartho bījārtho hetvarthaḥ / prakṛtyartha ity evam arthapratisaṃvedī arthaṃ paryeṣate /

How does he thoroughly search meaning? Realizing the meanings as 'lineage' meaning, 'realm' meaning, 'seed' meaning, 'cause' meaning, and 'basic nature' meaning, he thoroughly searches meaning.

[This and the immediately following passage pertain to the meditative object 'analysis of the elements' (*dhātuprabheda*).]

S 11A.9-5c; T 141a-3; C 454c-15. / kharalakṣaṇā pṛthivī / yāvat samudīraṇalakṣaṇo vāyuḥ vijānanālakṣaṇaṃ vijñānaṃ / sauṣiryalakṣaṇo [MS: sauṣiryalakṣaṇāṇā] 'rūpagatāsphuṭālakṣaṇaś cākāśadhātur ity evam svalakṣaṇaṃ paryeṣate / sarva ete dhātavaḥ / anityatayā samasamāḥ / yāvan nirātmatayety evaṃ sāmānyalakṣaṇaṃ paryeṣate /

Thinking, "Earth has the characteristic of solidity," and so forth, up to: "Wind has the characteristic of animation, perception has the characteristic of comprehension, space element has the characteristic of hollowness and the characteristic of an incorporeal substance and an unmanifested thing," in this way he thoroughly searches individual characteristic. Thinking, "All those elements are completely the same (*samasama*) by way of impermanence," and so forth, up to: "by way of non-self," in this way he thoroughly searches universal characteristic.

[This passage certainly renders crystal clear the usage of the terms 'individual characteristic' (*svalakṣaṇa*) and 'universal characteristic' (*sāmānyalakṣaṇa*).]

S 13B.1-2c; T 142a-6; C 455b-9. / evaṃ caritaviśodhanenālambanena ṣaḍ vastūni paryeṣyādhyātmaṃ cittaṃ punaḥ punaḥ śamayati / punaḥ punar etad eva yathā paryeṣitaṃ / vipaśyanākāraiḥ paryeṣate / tasya śamathaṃ niśritya vipaśyanā viśudhyate / vipaśyanāṃ niśritya śamatho vaipulyatāṃ gacchati / kauśalyālambane ca / kleśaviśodhane ca yā vipaśyanā ṣaḍvastukāṃ tāṃ vakṣyāmi svasthāne /

Thoroughly searching that way the six elements by means of a meditative object for purification of addiction, he again and again pacifies his mental substance within. Again and again, as was thoroughly searched, he thoroughly searches precisely that by means of the forms of higher

vision. Being based on calming, his higher vision becomes pure. Being based on higher vision, his calming becomes of great extent. Whatever is the higher vision in meditative object for skill and in purification of corruption, that six-element group I shall discuss in its own location.

[The application of the six-element group to the meditative object in purification of corruption is taken up in the Fourth Yogasthāna.]

S 13B.1-3c; T 142b-1; C 455b-16. / tatra navavidhaḥ śuklapakṣasaṃgṛhītaḥ / prayogas tadviparyayeṇa ca navavidhaḥ / kṛṣṇapakṣasaṃgṛhītc yoginā veditavyaḥ / tadyathānurūpaprayogatā abhyastaprayogatā aviparītaprayogatā / aśithilaprayogatā / kālaprayogatā / upalakṣaṇaprayogatā / asaṃtuṣṭaprayogatā avidhuraprayogatā / samyakprayogatā ca / anayā navavidhayā śuklapakṣasaṃgṛhīt[ayā tvarita-]tvaritaṃ cittaṃ samādhīyate [MS: samādhiyate] / viśeṣāya ca samādheḥ paraiti / yāvatī cānena bhūmir gantavyā bhavaty anuprāptavyā tāṃ laghu laghu vā gatvā bhavaty abaddhāyamānaḥ / kṛṣṇapakṣasaṃgṛhītābhiḥ prayogatābhir na tvarita-tvaritaṃ cittaṃ samādhīyate [MS: samādhiyate] / nāpi samādhiviśeṣāya paraiti / yāvatī cānena bhūmir gantavyā bhavaty anuprāptavyā / tatra baddhāyate gamanāya /

Among those, the application (*prayoga*) of nine kinds governed by the white category, and its opposite of nine kinds governed by the black category, should be known by the *yogin* as follows: concordant application (*anurūpa-prayogatā*), repeated application (*abhyasta-prayogatā*), non-deviant application (*aviparīta-prayogatā*), non-slack application (*aśithila-prayogatā*), timely application (*kāla-prayogatā*), understanding [adj.] application (*upalakṣaṇa-prayogatā*), unsatisfied application (*asaṃtuṣṭa-prayogatā*), non-adverse application (*avidhura-prayogatā*), and right application (*samyak-prayogatā*). By means of those nine kinds governed by the white category, his thought (*citta*) is speedily concentrated and proceeds to a distinguished kind of concentration (*samādhi*). To the extent that a stage (*bhūmi*) is to be gone to and reached by him, having speedily gone to that [stage], he is not held fettered. By means of the application governed by the black category, neither is his thought speedily concentrated, nor does it proceed to a distinguished kind of concentration. And to the extent that a stage is to be gone to and reached by him, he is held fettered for going there.

[The subsequent explanation by Asaṅga of each of the nine kinds is an important part of the Third Yogasthāna.]

S 13A.1-4c; T 143b-4; C 456a-9. / tatra katamā / kāla-prayogatā [MS: aviparītaprayogatā] / kālena kālaṃ śamatha-nimittaṃ vipaśyanānimittaṃ pragraha-nimittam upekṣā-nimittaṃ bhāvayati / śamathaṃ ca

jānāti / śamatha-nimittaṃ ca / śamatha-kālaṃ ca vipaśyanāṃ vipaśyanā-nimittaṃ / vipaśyanā-kālaṃ pragrahaṃ pragraha-nimittaṃ pragraha-kālam / upekṣām upekṣā-nimittam upekṣā-kālaṃ ca /

Among those, what is timely application? He continuously contemplates the image of calming, the image of higher vision, the image of enthusiastic reception, the image of indifference. He knows not only calming, but also the image of calming and the time of calming; higher vision, the image of higher vision, the time of higher vision; enthusiastic reception, the image of enthusiastic reception, the time of enthusiastic reception; and indifference, the image of indifference, and the time of indifference.

[The translation 'enthusiastic reception' for *pragraha* is a modification of the 'friendly reception' in the Monier-Williams dictionary, s.v., from MBh and Kariv. Here *pragraha* appears to contrast with *upekṣā*.]

S 13A.1-5c; T 143b-6; C 456a-14. / tatra śamathaḥ / navākārā cittasthitiḥ / nirnimittaṃ ca tac cittaṃ tatra bhavati nirvikalpa(ṃ) śāntaṃ praśāntaṃ śame sthitaṃ niṣkevalaṃ tenocyate śamatha iti /

Among those, calming is fixation of thought, of nine kinds. And that thought becomes, under those circumstances, free from image, free from predication, pacified, tranquillized, fixed in quietude, homogeneous. For that reason it is called 'calming' (*śamatha*).

S 13A.1-6a; T 143b-7; C 456a-16. / tatra śamatha-nimittaṃ dvividham ālambana-nimittaṃ nidāna-nimittaṃ ca /

Among those, the image of calming is of two kinds—the image of the meditative object and the image of the underlying cause.

S 12A.1-2c; T 144b-1; C 456b-8. / tatropekṣā katamā / yā ālambane asaṃkliṣṭacetasaḥ cittasamatā śamathavipaśyanāpakṣe / praśaṭhasvarasa- [MS: prasaṭhasvarasaṃ]vāhitā / karmaṇyacittasya ca karmaṇyatā cittasyānupradānam anābhogakriyā /

[For the word *praśaṭha*, see Sylvain Lévi, *Matériaux pour l'étude du système Vijñaptimātra* (Paris, 1932), 89 n.: "Il semble que *praśaṭha* soit une forme [p]racritisée apparentée au sanscrit *praśratha* (Pāṇini, VI, 4, 29; Mahābhāṣya sur I, 1, 4) «relachement». Cf. le jaina *pasaḍhila*, expliqué par *praśithila*, *praślatha*, *śithilabandhana* dans l'Abhidhāna Rājendra, s.v." Nowadays it would be called a BHS word, but Edgerton's *Dict.*, s.v., does not know about Lévi's note. The MS *prasaṭhasvarasaṃ vāhitā* was emended to a compound of the three terms by authority of the translation T. *rnal du ḥbab pa daṅ raṅ gi ṅaṅ gis ḥjug pa*, '*vāhitā* by means of *praśaṭha* and *svarasa*.' Furthermore, the emendation seems to make better sense.]

Among those, what is indifference (*upekṣā*)? That mental-substance sameness—driven by repose and its own essence—of unstained mentality, when the meditative object has the category of [both] calming

and higher vision; and that serviceability of serviceable mental substance which is the effortless activity in the bestowal by mental substance.

[The definition seems to have two parts: (1) given both calming and higher vision, that sameness of mental substance which has abandoned all special viewpoints; (2) effortless activity of that mental substance.]

S 12A.1-3b; T 144b-2; C 456b-11. / tatropekṣānimittaṃ / yena cālambanena cittam adhyupekṣate / yāvat asminn evālambane vīryādhikāpratikāryatā /

Among those, the image of indifference is the meditative object by which he renders the mental substance indifferent, and just that meditative object toward which there is no engaging (*apratikāryatā*) in an excess of striving.

[The final compound is translated as T. *brtson ḥgrus ha caṅ lhag par rtsom par mi byed pa*, which is the basis for the English translation. However, the BHS form *pratikāryatā* is not in Edgerton, *Dict.*]

S 12A.1-3c; T 144b-3; C 456b-12. / tatropekṣākālaḥ śamathavipaśyanāpakṣe [MS: śamathavipaśyanāpakṣā] layauddhatya-vinirmukte cetasi upekṣāyāḥ kalo bhāvanāyai /

Among those, the time of indifference is the time for intense contemplation of indifference when the mentality, having the category of [both] calming and higher vision, is free from fading away (*laya*) or exaggeration (*auddhatya*) [of the meditative object].

S 12A.1-7c; T 145a-3; C 456c-3. / tatra samyakprayogatā katamā / adhimucyādhimucyālambanasya vibhāvanayā samyakprayoga ity ucyate / . . .

Among those, what is right application? Being continually convinced of the meditative object by means of leaving off the intense contemplation is called 'right application.' . . .

[Here *vibhāvanā* is a BHS word not in Edgerton, *Dict.*]

S 12A.1-8c; T 145a-4; C 456c-8. / vibhāvanā punaḥ pañcavidhā adhyātma(ṃ) cittābhisaṃkṣepataḥ / asmṛty-amanasikārataḥ / tadanyamanasikārataḥ / pratipakṣamanasikārataḥ / ānimittadhātumanasikārataś ca /

Furthermore, leaving off the intense contemplation is of five kinds: (1) through contraction of mental substance within, (2) through lack of mindfulness, lack of mental orientation, (3) through another mental orientation, (4) through mental orientation of the antidote [*or* opposing side], and (5) through mental orientation of the realm devoid of images.

S 12B.1-6b; T 146a-1; C 457a-11. / saced ayam ekāṃśenālambanam adhimucyeta / na punaḥ punar vibhāvayet / nā[MS: na] syādhimokṣa uttarottaraḥ / pariśuddhaḥ paryavadātaḥ / pravartate / yāvaj jñeyavastu pratyakṣopagamāya / yataś ca punaḥ punar adhimucyate / punaḥ punar vibhāvayati / tato 'syottarottaro 'dhimokṣaḥ / pariśuddhataraḥ pariśuddhatamaḥ pravartate/ yāvaj jñeyavastu pratyakṣopagamāya / tadyathā citrakarāntevāsī vā tatprathamaś citrakarmaṇi prayuktaḥ syāt / sa ācāryasyāntikāc chikṣāpūrvaṃgamaṃ rūpakam ādāya dṛṣṭvā dṛṣṭvā pratirūpakaṃ karoti / kṛtvā kṛtvā vibhāvayati vināśayati / punar eva ca karoti / sa yathā yathā bhaṅktvā bhaṅktvā karoti / tathā tathāsyottarottaraṃ rūpakaṃ pariśuddhataraṃ paryavadātataraṃ khyāti / evaṃ hi samyakprayuktaḥ kālāntareṇācāryasamatāṃ gacchati / tatprativiṣiṣṭatāṃ vā sacet punar abhaṅktvā tadrūpukaṃ tasyaivopariṣṭhāt paunaḥpunyena kuryāt / na jātv asya tadrūpaka(ṃ) pariśuddhiṃ nigacched evam ihāpi nayo veditavyaḥ /

If he would be convinced regarding the meditative object at a single time [cf. Edgerton, s.v. *aṃśa*], he would not again and again leave off the intense contemplation. His conviction (*adhimokṣa*) does not become ever higher, completely purified, completely cleansed, up to the comprehension with direct perception of the knowable entity. Hence again and again he is convinced; again and again he leaves off the intense contemplation. Hence his conviction becomes ever higher, more completely purified, most completely purified, up to the comprehension with direct perception of the knowable entity. A case in point: Suppose the pupil of a painter for the first time is engaged in the work of painting. He, having first had instruction from the master, takes a model and, having looked and looked, makes an image. Having done it and done it, he leaves off the intense contemplation, destroys it, and remakes it. Just as, having rejected and rejected, he makes it, so also one declares his image ever higher, more completely purified, more completely cleansed. Being rightly engaged that way, after some time he becomes the equal of the master or even his superior. Furthermore, if, without having rejected that image, he were to make it repeatedly by taking a stand on just that, never would that image of his become completely pure. So also in the present case one should understand the method [as that].

[Although the text initially distinguishes between the model and the image by the words *rūpaka* and *pratirūpaka*, subsequently only the word *rūpaka* is used and must be understood as equal to *pratirūpaka*, in order to make sense of the passage. Of course, a *pratirūpaka* is a kind of *rūpaka* just as a *pratipakṣa* is a kind of *pakṣa*. Here it is plain that the knowable entity adopted as the meditative object is compared with the model, or example, taken by the student of painting. Conviction, to be com-

pletely purified, up to the comprehension with direct perception of the knowable entity, is compared with the image, or painting. Conviction (*adhimokṣa*) might here be what is called in psychology 'eidetic imagery,' on which the pioneer researches were made by Sir Francis Galton. An important distinction, in any event, is that the meditator has a controlled situation, with a single meditative object, not a kaleidoscope.]

S 12A.2-2b; T 146b-7; C 457a-25. / tatra rūpiṇāṃ dharmāṇāṃ yan nimittaṃ pratibimbaṃ pratibhāsaṃ tad audārikaṃ / nirmāṇasadṛśam arūpiṇāṃ vā punar dharmāṇāṃ nāma-saṃketa-pūrvakaṃ yathānubhāvādhipateyaṃ ca / pratibhāsam iyam ucyate / samyakprayogatā /

Among those, whatever is the image, mirrored form, reflected image of natures (*dharma*) having form, that is coarse (*audārika*), like a magical manifestation (*nirmāṇa*). [Whatever is the same] of formless natures, is a reflected image (*pratibhāsa*) that is preceded by name and designation and has control according to experience. That is called 'right application.'

[The last remark refers to the entire subsection.]

S 12A.2-3c; T 146b-3; C 457b-5. / tatrāvaraṇaviśuddhiḥ katamā / āha / caturbhiḥ kāraṇair evaṃ samyakprayukto yogī āvaraṇebhyaś cittaṃ pariśodhayati / svabhāvaparijñānena nidānenādīnavaparijñānena ca pratipakṣabhāvanatayā ca /

Among those, what is the elimination of hindrances? He said: By four causes the *yogin* rightly engaged that way rids his mental substance of hindrances: by thorough knowledge of the intrinsic nature, by [thorough knowledge of] the underlying cause, by thorough knowledge of the trouble, and by intense contemplation of the antidote.

S 12A.2-4b; T 146b-4; C 457b-8. / tatra katama āvaraṇasvabhāvaḥ / āha/ catvāry āvaraṇāni paritasanā nivaraṇaṃ vitarkaḥ / ātmasaṃpragrahaś ceti /

Among those, what is the intrinsic nature of hindrance? He said: There are four hindrances: (1) distress, (2) obstacles, (3) (wayward) imagination, and (4) adherence to the ego.

[(2) Obstacles (*nivaraṇa*) are the standard group of five.]

S 12A.3-6a; T 148b-4; C 458b-4. / tatra kiyatā [MS: niyatā] śamathaś ca vipaśyanā cobhe miśrībhūte [MS: mitrībhūte] samayugaṃ vartate / yena yuganaddha-vāhī mārga ity ucyate / āha / . . .

[The emendation *kiyatā* is due to T. *ji tsam gyis na*; *miśrībhūte* is due to T. *ḥdres par gyur ciṅ.*]

Among those, to what extent does calming as well as higher vision occur in equal union when the pair is mixed, whereby it is called 'path with pair-yoked driving'? He said . . .

S 12B.3-1a; T 149a-2; C 458b-23. / tatra manaskārabhāvanā katamā / āhādikarmikas tatprathamakarmika evaṃ vyāpilakṣaṇe vyavasthāpite ekāgratāyā [MS: ekāgratāyām] āvaraṇaviśuddheś ca mithyāprayogaṃ ca varjayati / samyakprayoge ca śikṣate / sa tatprathamata ekāgratāṃ prahāṇābhiratiṃ cādhigamiṣyāmīti caturbhir manaskāraiḥ prayujyate / katamaiś caturbhiś cittasaṃtāpanīyena manaskāreṇa cittābhiṣyandanīyena praśrabhijanakena jñānadarśanaviśodhakena ca manaskāreṇa /

What is intense contemplation of the mental orientation? He said: The beginner, working for the first time, when the pervading characteristic has been established that way, avoids the wayward application of a single area [of thought] and of elimination of hindrances and studies their right application. Thinking from the beginning, "I shall attain a single area and joy in the elimination-exertion," he applies himself by means of four mental orientations. By what four? By the mental orientation which harasses thought, by the mental orientation which makes thought overflow [i.e., makes it rejoice], by the one which generates the cathartic, and by the one which purifies knowledge and vision.

S 12A.4-7c; T 151a-2; C 459b-3. / tadyathā / jātarūpa-rajataṃ dakṣeṇa karmāreṇa vā karmārāntevāsinā vā kālena kālaṃ yadā saṃtāpitaṃ ca bhavati / vigatamalakaṣāye bhāvenābhiṣyanditaṃ ca bhavati / tatra tatrālaṃkārakarmaṇā mṛdukarmaṇyatāyogenābhimukhīkṛtaṃ bhavati/ tam enaṃ dakṣaḥ karmāro vā karmārāntevāsī vā tadupamena śilpajñānena karmāntavastunā yatreṣṭam alaṃkāravikṛtaṃ tatra pariṇamayaty evam [MS: enam] eva yoginā yadā tac cittam abhidhyādimalakaṣāye vimukhībhāvenodvejitaṃ ca bhavati / kliṣṭadaurmanasyavimukhībhāvena cābhipramoditaṃ bhavati / tam enaṃ yogī yatra yatra niyojayati / śamathapakṣe vā vipaśyanāpakṣe vā tatra tatra sūpaśliṣṭaṃ ca bhavati / sulagnaṃ cāvicalaṃ cāvikampyaṃ ca / yathābhipretārthasaṃpattaye ca paraiti /

A case in point: When a clever smith or smith's apprentice from time to time makes gold or silver very hot with the intention of removing dirt and impurity and wets it [? makes it liquid or soft], and by his work on the ornament[s], because of its being soft and capable of being worked, he makes it turn in this or that direction, thereupon (*tam enaṃ*) the clever smith or smith's apprentice brings about an alteration of the ornament[s] where he desires by his craft knowledge like that, by the

article of his trade. In just the same way, when a *yogin* harasses that mental substance with the intention of removing the dirt and impurity of greed, and so on, and makes it joyful with the intention of removing pained dejection, thereupon to which category, calming or higher vision, he directs it, to that [category] it is brought in close contact, firmly clings, is unswinging and unshaken, and he proceeds to accomplish his desired goal.

S 12B.4-2c; T 151a-6; C 459b-25. / tatra katham ādikarmikaḥ tatprathamakarmiko manaskārabhāvanāyāṃ viniyujate / yathāyaṃ viniyujyamānaḥ pratipadyamānaś ca spṛśati / tatprathamataḥ prahāṇābhiratiṃ cittasyaikāgratāṃ / iha yogajño yogaprayuktam ādikarmikaṃ [MS: ādikarmikaḥ] / tatprathamata evam avavadate / ehi tvaṃ bhadramukha trīṇi nimittodgrahakāni kāraṇāni niśritya yad uta dṛṣṭaṃ vā śrutaṃ vā cittānumānādhipateyaṃ vā / parikalpaṃ pañcanimittāny udgṛhṇīṣva saṃvejanīyaṃ prasadanīyam ādīnavanimittam ālokanimittaṃ vasturūpaṇānimittaṃ ca /

Among those, how does the beginner, working for the first time, apply himself to the intense contemplation of the meditative object? As he, applying and practicing, touches joy for the first time in the elimination-exertion and a single area of thought. Here the knower of *yoga* at the outset thus counsels the beginner, applied to *yoga*: "Come here, good sir! You, being based on three causes that apprehend signs, namely on that which is seen, or heard, or on imagination in control of thought inference, must hold on to five signs: (1) the one to be shuddered at, (2) the one worthy of faith, (3) the sign of trouble, (4) the sign of light, and (5) the sign of entity examination."

S 12A.6-7a; T 154a-5; C 460c-21. / idaṃ cālambanaṃ saṃdhāyoktaṃ bhagavatā / janapadakalyāṇi janapadakalyāṇīty bhikṣavo [janaḥ saṃnipateta / sā khalu janapadakalyāṇī paramapradhānā nṛttagītavādita iti] mahājanakāyaḥ saṃnipateta / atha puruṣa āgacched abālajātīyaḥ / taṃ kaścid eva vaded idaṃ te bhoḥ puruṣa tailapātrapūrṇaṃ samatittikam anabhiṣekyam antarā ca janapadakalyāṇīm [MS: janapadaṃ kalyāṇīm] antarā ca mahāsamājaṃ parihartavyam ayaṃ ca te utkṣiptāsiko vadhakapuruṣaḥ pṛṣṭhataḥ pṛṣṭhataḥ samanubaddhaḥ / sacet tvam asmāt tailapātrād ekabindum api pṛthivyāṃ nipātayiṣyasi / tatas te utkṣiptāsiko vadhakapuruṣa ucchinnamūlaṃ śiraḥ prapātayiṣyati / kiṃ manyadhve bhikṣavaḥ api tu sa puruṣaḥ amanasikṛtvā tailapātram amanasikṛtvā utkṣiptāsikaṃ vadhakapuruṣaṃ janapadakalyāṇī(ṃ) manasikuryān mahāsamājaṃ vā [MS: vo] no bhadanta tat kasya hetos

tathā hi tena puruṣeṇotkṣiptāsiko vadhakapuruṣaḥ pṛṣṭhataḥ pṛṣṭhataḥ samanubaddho dṛṣṭaḥ / tasyaivaṃ syāt saced aham asmāt tailapātrād ekabindum api pṛthivyāṃ nipātayiṣyāmi / ato me utkṣiptāsiko vadhakapuruṣaḥ ucchinnamūlaṃ śiraḥ prapātayiṣyati / nānyatra sa puruṣaḥ amanasikṛtya janapadakalyāṇī(ṃ) mahāsamājaṃ vā / tad eva tailapātraṃ sarvacetasā samanvāhṛtya samyag eva parihared evam eva bhikṣavaḥ / ye kecic catvāri smṛtyupasthānāni satkṛtya bhāvayanti / gurukṛtya sarvacetasā samanvāhṛtya te me śrāvakā iti tatra janapadakalyāṇīti kāma(c)chandādy-upakleśa-paryavasthānīyānāṃ dharmānām etad adhivacanaṃ / paramapradhānā nṛttagītavādita iti vitarkaprapañcasaṃkṣobhasthānīyānāṃ dharmāṇām etad adhivacanaṃ / mahāsamāja iti / rūpanimittādīnāṃ daśānāṃ nimittānām etad adhivacanaṃ / abālajātīyaḥ puruṣa iti / yogācārasyādhivacanaṃ / tailapātram iti śamathopanibaddhasya cittasya etad adhivacanaṃ / kāyacittapraśrabdhisnehanārthena utkṣiptāsiko vadhakapuruṣa iti nimittavitarkopakleśeṣu pūrvodgṛhītasyādīnavasyaitad adhivacanaṃ / na caikabindum api pṛthivyāṃ pātayatīti vikṣepāvikṣepaparijñānāvadhānaparigṛhītasya śamathamārgasyaitad adhivacanaṃ /

[Between the words *antarā ca* and *janapadaṃ kalyāṇīm* the MS has an intrusion reading *janaḥ sannipateta / sā khalu.* By comparison with the Tibetan translation and with the Pāli *Telapatta-jātaka* (Jātaka 96; cf. Fausboll, I, 393) it is apparent that the intrusion at this point is the residue of an earlier passage missing from the MS and restored now within brackets. The remainder of the restored passage is made certain by comparison with Tibetan and by the fact that all the words are repeated later, when Asaṅga explains the meaning of the story. Certain differences in wording between the present Sanskrit account and the Pāli account are not without interest, but will not be discussed here. For a treatment of the story and some literary and oral parallels, see M. B. Emeneau, *Kota Texts, Part One,* Univ. Calif. Publ. Linguistics, vol. 2, no. 1 (1944), 5–7.]

With reference to that meditative object, the Bhagavat said: "Monks, [suppose] persons would come crying, 'The belle of the land, the belle of the land!' And suppose a great crowd would come crying, 'Indeed, that belle of the land is most outstanding in dancing, singing, and instrumental music.' Then a person would come who was not in the class of 'children.' Someone would say to him, 'Say, fellow, your full bowl of oil, full to the brim (*samatittika*) [cf. Edgerton, *Dict.*, s.v. *samatīrthika*], should be brought, without spilling, near the belle of the land and near the great assembly. And that executioner has followed directly behind you with his sword raised. If you let fall upon the ground even one drop from that bowl of oil, in that event the executioner with sword raised will make your head fly off, with severed base.' What do you think, monks—would the person, paying no attention to the bowl of oil, paying no attention to the executioner with sword raised, pay attention to the belle of

the land or to the great assembly? He would not, your honor. What is the reason for that? Because he sees an executioner with sword raised following directly behind, this would occur to him: 'If I let fall upon the ground even one drop from this bowl of oil, as a result the excutioner with sword raised will make my head fly off, with severed base.' Not otherwise would the person, not paying attention to the belle of the land or to the great assembly, and heeding with all his mind just that bowl of oil, just rightly guard. In just the same way, monks, whoever intensely contemplate the four stations of mindfulness, zealously (*satkṛtya*), intently (*gurukṛtya*) heeding with all their mind, they are my disciples (*śrāvaka*)."

Among those, the 'belle of the land' is a designation of the natures incorporating secondary corruptions such as sensuous lust. 'Most outstanding in dancing, singing, and instrumental music' is a designation of the natures incorporating imagination, fancy, and disturbance. 'Great assembly' is a designation of the ten signs, beginning with the sign of form. 'Person not in the class of children' is a designation of the *yoga* practitioner (*yogācāra*). 'Bowl of oil' is a designation of the mental substance fastened on calming, by reason of the lubrication consisting of the cathartic of body and of mental substance. 'Executioner with raised sword' is a designation of the previously comprehended trouble in images, [wayward] imagination, and secondary corruptions. 'And not let fall a single drop on the ground' is a designation of the path of calming governed by attentiveness to thorough knowledge of dispersal and non-dispersal [of mental substance].

S 12A.8-5b; T 158a-6; C 462c-7. / saced yāvad āyur jambudvīpe sarveṣāṃ jambudvīpakānāṃ manuṣyāṇām abhūt tat sarvam abhisamastaṃ samaikasyaitarhi syāt /

[The *yāvad* is correlative with the *tāvad* of the immediately following: *so 'haṃ tāvad apramāṇenāyuṣā* . . .]

If as long a life span as belonged to all Jambudvīpan men in Jambudvīpa, all that added together were now to belong to one person who is equal, [that long . . .]

[Otherwise said, the Buddha's life span is equal to those of all the men in Jambudvīpa added together. Mircea Eliade writes, in his "Time and Eternity in Indian Thought," *Man and Time*, Papers from the *Eranos* Yearbook, 3 (1957), 188: "That is why the Buddha cries out: 'I am the oldest in the world' (*jettho 'ham asmi lokassa*). For in attaining to the cosmic summit, the Buddha becomes contemporaneous with the beginning of the world."]

S 13A.3-7a. / yogācārabhūmau śrāvakabhūmisaṃgṛhītāyāṃ tṛtīyaṃ yogasthānaṃ samāptam /

ANALYSIS OF THE FOURTH YOGASTHĀNA

S 13A.3-7b; T 164a-2; C 465b-4. / tatra labdhamanaskārasya yoginaḥ / evaṃ parīttaprahāṇaratipraviṣṭasya tadūrdhvaṃ dve gatī bhavati / ananye / katame dve tadyathā laukikī ca lokottarā ca / tatrāyam ādikarmiko yogācāraḥ / samanaskāraḥ / laukikayā vā gatyā gamiṣyāmi / lokottarayā veti / tam eva manaskāraṃ bhulīkaroti / yathā yathā bahulīkaroti / tathā tathā sā praśrabdhiś cittaikāgratā ca / teṣāṃ teṣāṃ rātridivasānām atyayāt pṛthuvṛddhivaipulyatāṃ gacchati / yadā cāsya dṛḍhasthiraḥ [MS: *dṛṣṭisthiraḥ*, corrected by T. *dam śiṅ brtan*] kharaś ca manaskāraḥ (?)saṃkaṭo [MS: *saṃkatto*, no corresponding T.] bhavati / pariśuddhaś cālambanādhimokṣaḥ / pravartate / śamathavipaśyanāpakṣyāś ca nimittā [a]bhyudgṛhītāni bhavanti / tadā sa laukikena mārgeṇa gantukāmas tatra ca prayogam ārabhate / lokottareṇa vā mārgeṇa tatra kati pudgalāḥ / ye dṛṣṭe dharme laukikena ca mārgeṇa gacchanti / na lokottareṇa / āha / catvāras tadyathā / sarva itobāhyakaḥ / iha dhārmiko 'pi mṛduḥ / pūrvaśamathacaritas tathā tīkṣṇo 'py aparipakvakuśalamūlaḥ / bodhisat(t)vaś cāyatyāṃ bodhim anuprāptukāmaḥ / no tu dṛṣṭa eva dharme 'mī catvāraḥ pudgalāḥ dṛṣṭa eva dharme laukikamārgayānino bhavanti /

There, the *yogin* having obtained the mental orientation, having entered the small joy of the elimination-exertion in that way, has two routes—no others—beyond that. What are the two? As follows: mundane and supramundane. Among those, that beginning practitioner of *yoga*, possessed of the mental orientation, thinks, "I shall proceed by either the mundane or the supramundane route." He performs many times just that mental orientation. However many times he performs it, to the same degree after the elapse of these and those nights and days, the cathartic and single area of thought go to *great increase* (*pṛthu-vṛddhi-vaipulyatā*). When his mental orientation is firmly steadfast, hard, and (?)brought together, when his conviction of a meditative object becomes purified, and when the signs in the category of [both] calming and higher vision are manifestly controlled—at that time he, with desire to proceed by either the mundane or supramundane path, inaugurates in those circumstances the application. Among those, how many are the persons who proceed by the mundane, not by the supramundane, path in the present life? He said: There are four, as follows—all these: (1) he who is outside the fold; (2) he who adheres to this doctrine, but, while having previously practiced calming, has weak faculty; (3) he who likewise [having previously practiced calming] has keen faculty, but whose roots of virtue are un-

matured; (4) a *bodhisattva* desiring to attain enlightenment in a future life, but not in the present life. Those four persons travel by the mundane path in the present life.

[The word *abhyudgṛhīta*, translated above 'manifestly controlled,' is not in the dictionaries of Edgerton and Monier-Williams.]

S 13B.3-2a; T 164a-7; C 465b-20. / tac ca laukikamārgagamanaṃ dvividhaṃ / sakalabandhanānāṃ ca pṛthagjanānāṃ vikalabandhanānāṃ ca / śaikṣāṇāṃ / tat punaḥ katamat / kāmānām audārikatāṃ paśyataḥ prathame ca dhyāne samāpatty-upapattike śāntatāṃ paśyatas tatkāmavairāgyagamanam evaṃ yāvat / ākiṃcanyāyatana-vairāgyaṃ veditavyaṃ / tathā asaṃjñisamāpattiṃ [MS: asaṃjñisamāpattiḥ] / dhyānasamāpatti(ṃ) saṃniśrayeṇābhijñānāṃ [MS: saṃniśrayeṇābhijñānānāṃ] pañcānām abhinirhāraḥ /

And the proceeding by the mundane path is of two kinds: of the ordinary persons who have complete bondage, and of the disciples who have incomplete bondage. Moreover, what is that? It should be known as the proceeding to freedom from passion of the one who sees the coarseness of desires, and of the one who sees the calmness in the First Dhyāna having equipoise and birth; and so on likewise up to freedom from passion of the realm of nothingness; so also as the accomplishment of the five supernormal faculties (*abhijñā*) by taking recourse to non-ideational equipoise and to *dhyāna* equipoise.

S 13B.3-3a; T 164b-2; C 465b-27. / tatra kāmavairāgyāya prayukto yogī saptabhir manaskāraiḥ kāmavairāgyam anuprāpnoti / katame punas te sapta manaskārāḥ / āha / lakṣaṇapratisaṃvedī ādimokṣikaḥ prāvivekyo ratisaṃgrāhakaḥ / mīmāṃānaskāraḥ prayoganiṣṭhaḥ prayoganiṣṭhaphalaś ca /

Among those, the *yogin* engaged toward freedom from passion obtains freedom from passion by means of seven mental orientations. Furthermore, what are those seven mental orientations? He said: (1) realizing the characteristic, (2) the kind that arises from conviction, (3) seclusion, (4) attraction of ecstasy, (5) analytical mental orientation, (6) final stage of application, (7) fruit of the final stage of application.

S 13B.3-4a; T 164b-4; C 465c-3. / tatra lakṣaṇapratisaṃvedī manaskāraḥ katamaḥ / āha / yena manaskāreṇa / kāmānām audārikalakṣaṇaṃ pratisaṃvedayate / prathame ca dhyāne śāntalakṣaṇaṃ / kathaṃ ca punar audārikalakṣaṇaṃ pratisaṃvedayati / āha / kāmānāṃ ṣaḍ vastūni paryeṣamānaḥ . . . /

Among those, what is the mental orientation realizing the characteristic? He said: the mental orientation by which one realizes the coarse characteristic of desires and the calm characteristic in the First Dhyāna. Furthermore, how does one realize the coarse characteristic? He said: thoroughly searching the six elements . . .

[See the Third Yogasthāna, p. 112, above.]

S 13B.3-8b; T 165a-6; C 465c-24. / katham pakṣam paryeṣate / kṛṣṇapakṣapatitā ete kāmāḥ / asthikaṅkālopamāḥ māṃsapeśyupamās tṛṇolkopamāḥ / aṅgārakarṣūpamāḥ / āśīviṣopamāḥ / svapnopamāḥ / yācitakālaṃkāropamāḥ / vṛkṣaphalopamāś ca /

How does one thoroughly search category? Those desires fall into the black category. They are like a skeleton of bones, like a piece of meat, like a torch of hay, like a trench of embers, like a snake, like a dream, like a borrowed ornament, and like fruit of a tree.

[All these similes are presented in two verses in the *Ābhiprāyikārtha-gāthās* (Verses of Intended Meaning), for which see my chap. vi, first page; T, Derge T., *Sems tsam*, Tshi, 218b-5, 6; C, *Taishō*, 30.366c-23 f. After presenting those *gāthās*, Asaṅga comments on them and explains these similes. In those *gāthās* some of the similes are given with equivalent but alternate expressions, e.g., *yācñyālaṃkāra* rather than *yācitakālaṃkāra*.]

S 13B.5-2b; T 168a-5; C 467a-16. / yathā prathamadhyānasamāpattiḥ saptabhir manaskārair evaṃ dvitīya-tritīya-caturtha-dhyānasamāpattiḥ / ākāśavijñānākiṃcanyāyatananaivasaṃjñānāsaṃjñāyatanasamāpattiḥ / saptabhir eva manaskāraiḥ /

Just as there is equipoise of the First Dhyāna by means of the seven mental orientations, so also there is equipoise of the Second, Third, and Fourth Dhyānas and equipoise of the base of [boundless] space, of [boundless] perception, of nothingness, and of the base of neither ideation nor non-ideation, by means of precisely the seven mental orientations.

[The four *dhyānas* are the standard division of the 'realm of form' (*rūpadhātu*); the four bases (*āyatana*) are the standard division of the 'formless realm' (*arūpadhātu* or *ārūpya*).]

S 13B.5-3b; T 168b-1; C 457a-21. / tatra prathama dhyāna-samāpannaḥ / prathamadhyāna-lābhī vitarkeṣv evam audārikāṃ paśyato yaḥ samāhitabhūmiko vyagrālambana-cārī tatprathamopanipātitayā cālambane audāriko manojalpaḥ / ayaṃ vitarkas tadanubandhānucārī vyagracārye cālambane sūkṣmataro manojalpo vicāraḥ / ete punar vitarkavicārā caritasikāś cetasy utpadyamānā utpadyante / sahabhuvaḥ saṃprayuktā / ekālambanavṛttayaḥ /

Among those, (1) the coarse 'mind talk' (*manojalpa*) of the equipoised plane, equipoised in the First Dhyāna, which has attained the First Dhyāna, which ranges on an unsteady meditative object—belonging to one who sees the coarseness in surmises that way—by reason of taking place for the first time toward the meditative object, that is 'surmise' (*vitarka*); and (2) the more subtle 'mind talk' following in succession to that [surmise]—toward the meditative object having unsteady practice—is 'deliberation' (*vicāra*). Furthermore, 'surmise' and 'deliberation' are mental concomitants, arise when arising in the mind, born together (*sahubhū*) and associated [with mental substance (*citta*)], modifications of a certain [given] meditative object.

[In the above, the word 'unsteady' translates *vyagra*, which the dictionary of Monier-Williams explains as contrasting with *ekāgra* 'single area,' familiar in the expression 'single area of thought' (*cittaikāgratā*). The word *upanipātitā* is translated as T. *skyes pa*. Various Sanskrit definitions of *vitarka* and *vicāra* are collected in E. Frauwallner, *On the Date of the Buddhist Master of the Law Vasubandhu* (Rome, 1951), 22 n. Asaṅga continues with comment on the other expressions in the traditional statement of the four *dhyānas*, which he already gave in the First Yogasthāna, as pointed out on p. 63, above.]

S 13A.8-5a; T 173b-4; C 469a-4. / tatra dve acittike samāpattī asaṃjñasamāpattir nirodhasamāpattiś ca /

Among those, there are two equipoises devoid of thinking: equipoise without ideation, and cessation equipoise.

[Only the 'ordinary person' (*pṛthagjana*) has the first kind; only the 'noble one' (*ārya*) has the second kind.]

S 13B.8-1c; T 174a-5; C 469a-25. / tatra dhyānasaṃniśrayeṇa pañcānām abhijñānām abhinirhāro bhavati / kathaṃ ca punar bhavati / yathāpi tad dhyāyī bhavati / pariśuddhasya dhyānasya sa tat pariśuddhaṃ dhyānaṃ niśritya yo 'nenābhijñādhipataye dharma(ḥ) śruto bhavaty udgṛhītaḥ / paryavāptaḥ yad uta ṛddhiviṣayaṃ vārabhya pūrvanivāsadivyaśrotra-cyutyupapāda-cetaḥparyāyaṃ vā tam eva manasikurvan samāhitabhūmikena manaskāreṇārthapratisaṃvedī ca bhavati / dharmapratisaṃvedī ca / tasyārthapratisaṃvedino dharmapratisaṃvedinas tathā tathā cittāny abhisaṃskurvato bahulīkārānvayād bhavati / sakālo bhavati samayo yad asya bhāvanāphalā pañcābhijñā utpadyante /

Among those, by taking recourse to *dhyāna*, one accomplishes the five supernormal faculties (*abhijñā*). Furthermore, how does one accomplish those? As follows: When that meditator has attainment of completely pure meditation (*dhyāna*)—whatever be the doctrine heard, held [in mind] and studied by him with mental orientation of equipoised stage—he, taking recourse to that completely pure meditation, having oriented

his mind [in that way] to just that [doctrine] in order to master the supernormal faculties—namely, undertaking (1) the domain of magical practice, or (2) the [memory of] former abodes, (3) the divine hearing, (4) the [vision of] death and birth, (5) the [knowledge of another's] mental make-up—has both realization of meaning and realization of doctrine. As a result of much repetition on the part of the one realizing meaning and realizing doctrine, who is arousing thoughts in just that way, there comes the time, there comes the occasion when his fruits of the intense contemplation, the five supernormal faculties, arise.

S 13B.8-3c; T 174b-1; C 469b-4. / api ca tathārthapratisaṃvedī dharmapratisaṃvedī sarvābhijñā(ṃ) nirhārāya dvādaśa saṃjñā bhāvayati tadyathā laghusaṃjñā(ṃ) mṛdusaṃjñā(ṃ) ākāśadhātusaṃjñāṃ kāyacittasama(va)dhānasaṃjñām adhimuktisaṃjñāṃ pūrvānubhūtacaryānukramānusmṛtisaṃjñāṃ nānāprakāraśabdasaṃnipātanirghoṣasaṃjñām avabhāsarūpanimittasaṃjñāṃ kleśakṛtarūpavikārasaṃjñā(m a)dhimokṣasaṃjñām abhibhvāyatanasaṃjñā(ṃ) kṛtsnāyatanasaṃjñāṃ ca /

Furthermore, the person realizing meaning, realizing doctrine that way, intensely contemplates twelve ideas in order to accomplish all the supernormal faculties, as follows: (1) idea of lightness, (2) idea of softness, (3) idea of the space realm, (4) idea of great attention to body and thought, (5) idea of conviction, (6) idea of remembrance according to their order of previously experienced practices, (7) idea of assembled utterance of all kinds of sounds, (8) idea of the sign of manifesting form, (9) idea of the transformation of form caused by corruption, (10) idea of liberation, (11) idea of the base of supremacy, (12) idea of the base of totality.

S 13B.9-5a; T 176b-5; C 470a-25. / . . . tatrāryāyāś cānāryāyāś ca ṛddher ayam viśeṣaḥ / āryayā ṛddhyā yad yad eva vastu pariṇāmayati / yad yad eva nirmitaṃ nirmiṇoti / [*yatra yatra evādhimucyate] / tat tac caiva bhavati / nānyathā / sarveṇa ca tena kāryaṃ śakyate kartum / anāryayā [MS now has *na*] punar na tac caiva bhavaty api tu / māyākārakasyaiva saṃdarśanamātrakaṃ khyāti /

[The tentative phrase **yatra yatra evādhimucyate* is due to the T. *gaṅ daṅ gaṅ la mos par mdzad pa.*]

Among those, there is a distinction of magical power (*ṛddhi*) as noble (*ārya*) and ignoble (*anārya*). Whatever the entity one transforms, whatever the creation one creates, [in whatever one has conviction], with noble magical power just that thing occurs, not otherwise, and one is completely able to do the requirement with it [i.e., with noble . . .]. Furthermore, with ignoble magical power just that thing does not occur, but is explained as the mere display of a magician.

S 14A.1-5c; T 177b-3; C 470c-13.

[Here begins the section on the supramundane path (*lokottaramārga*).]

S 14A.1-6b; T 177b-5; C 470c-16. / tatra caturṇām āryasatyānāṃ soddeśavibhaṅgānāṃ śravaṇenodgṛhītayogācāraḥ [MS: śramaṇenodgṛhītayogācāraḥ] / subhāvitamanaskāro vā mauladhyānārūpyalābhī vā caturbhir ākārair duḥkhasatyasya lakṣaṇaṃ pratisaṃvedayate / tadyathā 'nityākāreṇa duḥkhākāreṇa śūnyatākāreṇa anātmākāreṇa ca / caturbhir ākāraiḥ samudayasatyasya [lakṣaṇaṃ pratisaṃvedayate] tadyathā hetutaḥ samudayataḥ prabhavataḥ pratyayataś ca caturbhir ākārair nirodhasatyasya lakṣaṇaṃ pratisaṃvedayate / tadyathā nirodhataḥ śāntataḥ praṇītato niḥsaraṇataś ca caturbhir ākārair mārgasatyasya lakṣaṇaṃ pratisaṃvedayate / tadyathā mārgato nyāyataḥ pratipattito nairyāṇikataś ca / so 'sya bhavati lakṣaṇapratisaṃvedī manaskāraḥ /

Among them, the practitioner of *yoga* having held, through hearing, the four Noble Truths attended with concise presentation and detailed explanation, possessing either the well-cultivated mental orientation or the attainment of the basic *dhyāna* [of the realm of form (*rūpadhātu*)] or of the formless realm, realizes the characteristic of the Truth of Suffering by four aspects, as follows: by the aspect of impermanence, by the aspect of suffering, by the aspect of voidness, and by the aspect of non-self; realizes the characteristic of the Truth of Source by four aspects, as follows: by that of cause, by that of source, by that of production, by that of condition; realizes the characteristic of the Truth of Cessation by four aspects, as follows: by that of cessation, by that of calm, by that of excellence, by that of exit; realizes the characteristic of the Truth of Path by four aspects, as follows: by that of path, by that of method, by that of process of accomplishment, and by that of way of deliverance. That is his mental orientation realizing the characteristics.

[The translation of *soddeśavibhaṅga* by 'attended with concise presentation and detailed explanation' is due to the T. *mdor bstan pa daṅ rgyas par bśad pa daṅ bcas pa.*]

S 14A.1-8b; T 178a-2; C 470c-23. / tatra daśabhir ākārair duḥkhasatyaṃ parīkṣamāṇaś caturākārān anupraviśati / katamair daśabhis tadyathā / vipariṇāmākāreṇa vināśākāreṇa [MS: avināśākāreṇa] viyogākāreṇa saṃnihitākāreṇa dharmatākāreṇa / saṃyojanabandhanākāreṇāniṣṭākāreṇāyogakṣemākāreṇānupalambākāreṇāsvātantryākāreṇa ca / [MS has *-niṣk-* for *-niṣṭ-* and *-upākāreṇalambākār-* for *-upalambākār-*.]

Among those, one enters into the four aspects, examining the Truth of Suffering through ten aspects. Through what ten? As follows: (1) through the aspect of transformation, (2) through the aspect of destruction, (3) through the aspect of separation, (4) through the aspect of closeness,

(5) through the aspect of true nature, (6) through the aspect of fetters and bondage, (7) through the aspect of the disagreeable, (8) through the aspect of no spiritual success (*ayogakṣema*) [cf. Edgerton, *Dict.*], (9) through the aspect of no support [i.e., no object of consciousness], and (10) through the aspect of no independence.

[Later—S 14B.5-2a; T 187a-6; C 474b-20—the text shows how to group the ten under the four aspects of the Truth of Suffering. The repetition of terms was helpful in correcting the MS as indicated above. There it is shown that nos. 1–5 are the five aspects of impermanence, nos. 6–8 are the three aspects of suffering, no. 9 is the aspect of voidness, and no. 10 is the aspect of non-self.]

S 14B.1-1b; T 178a-3; C 470c-27. / etān punar daśākārān upapattisādhanayuktyā upaparīkṣate / tatrāgamas tāvad yathoktaṃ bhagavatā sarvasaṃskārāḥ anityāḥ te punaḥ saṃskārāḥ samāsataḥ sat(t)valokaś ca bhājanalokaś ca /

Furthermore, one examines those ten aspects with demonstration-and-proof reason. In this case (*tatra*) there is a scripture (*āgama*) for the occasion (*tāvat*; T. *re źig*). As is said by the Bhagavat, "All constructions are impermanent." Furthermore, those constructions in short are both the world of sentient beings (*sattvaloka*) and the world of inanimate objects (*bhājanaloka*).

S 14B.1-2a; T 178a-5; C 471a-1. / uktaṃ ca bhagavatā sat(t)valokam adhikṛtya paśyāmy ahaṃ bhikṣavo divyena cakṣuṣā viśuddhenātikrāntamānuṣyakeṇa sat(t)vāś cyavamānāṃś cotpadyamānāṃś ca vistareṇa yāvat kāyasya bhedāt sugatau svargaloke deveṣūpapadyante / ity anena tāvat paryāyeṇa bhagavatā cakṣuṣmatā pratyakṣadarśinā sat(t)valokasyānityatā vyākhyātā /

And it was said by the Bhagavat with respect to the world of sentient beings, "Monks, I see with the purified divine eye, transcending the human [eye], that the sentient beings, both passing away and being born," and so forth until "the breaking up of the body, are born among the gods in the good destiny, heaven world." In that way the Bhagavat, possessing the eye that sees with direct perception, explained the impermanence of the world of sentient beings.

S 14B.1-3a; T 178a-6; C 471a-5. / uktaṃ ca bhagavatā [bhājanalokam adhikṛtya] bhavati bhikṣavaḥ samayo yad dirghasyādhvano 'tyayād anupūrveṇa yāvat saptānāṃ sūryāṇāṃ loke prādurbhavo bhavati / tadyathā saptasūryopame sūtre yāvad asyāḥ khalu mahāpṛthivyāḥ sumeroś ca parvatarājasya / yāvac ca brahmalokād bhājanalokasya dagdhasya dhyātasya maṣir api na prajñāyate / chāyikāvaśiṣṭam api na prajñāyate

/ anena paryāyeṇa bhagavatā bhājanaloka[MS: laukika] syānityatā ākhyātā 'yaṃ tāvad āptāgamaṃ niśrityāyaṃ yogī śraddhādhipateyaṃ / sarvasaṃskārānityatāyāṃ niścayaṃ pratilabhate /

And it was said by the Bhagavat with respect to the world of inanimate objects, "Monks, there comes an occasion when, after the passage of a long time, there is appearance in the world successively up to seven suns," namely, in the *Saptasūryopamasūtra*, up to "[when] indeed, of the world of inanimate things, from the great earth and Sumeru, king of mountains, to the world of Brahma, being burnt and destroyed, neither its soot nor remnant of ash is found." In that way the Bhagavat explained the impermanence of the world of inanimate objects. In the meantime, the *yogin* who relies on this trustworthy scripture achieves the government of faith and certainty in the impermanence of all constructions.

[Cf. E. Hardy, ed., *The Aṅguttaranikāya*, Part IV (Pali Text Society, London, 1899), 99 f., where the comparable *sūtra* occurs in the Pāli.]

S 14B.1-4c; T 178b-3; C 471a-15. / kathaṃ ca punaḥ sa paryeṣate / āha / dvividhaṃ vastu vyavasthāpayati / [*katamad dvividham] āha / ādhyātmikaṃ bāhyaṃ ca / tatrādhyātmikaṃ vastu yat ṣaḍāyatanaṃ bāhyaṃ vastu ṣoḍaśavidhaṃ tadyathā pṛthivīvastu grāma-nigama-gṛhāpaṇādayaḥ / ārāmavastu tadyathā tṛṇauṣadhi-vaspatayaḥ / parvatavastu tadyathā citrāḥ parvatasaṃniveśāḥ / utsa-saras-tadāga-nadī-prasravanavastu kṣetra[karmānta]vastu kośasaṃnidhivastu bhojana-pāna-yāna-vastrālaṃkāra-nṛtta-gīta-vādita-gandhamālyavilepana-bhāṇḍopaskarāloka[MS: ālokā]-strīpuruṣapāricaryā-vastūni ca /

And furthermore, how does one thoroughly search impermanence? He said: One establishes two kinds of entities. What are the two kinds? He said: personal and external. Among those, the personal entity is the six sense bases. The external entity is of sixteen kinds, as follows: (1) world entity—villages, cities, homes, shops, and so on; (2) grove entity, as follows: grass, herbs, forest trees; (3) mountain entity, as follows: the various mountain places; (4) flowing entity—spring, lake, pond, river; (5) occupation entity, for example, soil; (6) storage entity, for example, storeroom; (7) food; (8) drink; (9) vehicles; (10) clothes; (11) ornaments; (12) dancing, singing, and instrumental music; (13) perfume, garlands, ointments; (14) utility vessels (*bhāṇḍopaskara*: T. *snod spyad*); (15) lights; (16) love sport of male and female.

[The numbering is due to Tibetan and verified by Chinese.]

S 14B.2-6b; T 181a-5; C 472a-1. / . . . kāyavikṛtiṃ paśyati / tadyathā latābhir vā tāḍitasya kaśābhir vā vetrair vā varatrābhir vā tathā vividhair daṃśa-maśaka-sarīsṛpa-saṃsparśaiḥ . . . /

He sees the alteration of body, as follows: as struck by thongs, by whips, by canes, or by straps; likewise by various [poisonous] contacts of gnats, mosquitoes, and reptiles.

S 14B.6-4a; T 189b-5; C 475b-3. / tat kasya hetos tathā hy as[av] audāriko 'smimāno [MS: 'smimano] 'bhisamayāya vibaddhakaraḥ / sa manaskārānupraviṣṭaḥ / sāntaravyantaro vartate / *aham asmiṃ saṃskṛtavān* [intrusion according to T and C] aham asmi saṃsariṣyāmi / aham asmi parinirvāsyāmi aham asmi [MS: asmin] parinirvāṇāya kuśalān dharmān bhāvayāmi / aham asmi duḥkhaṃ duḥkhataḥ / paśyāmi / samudayaṃ samudayato nirodhaṃ nirodayataḥ / aham asmi mārgaṃ mārgataḥ paśyāmi / aham asmi śūnyaṃ śūnyato 'praṇihitam apraṇihitataḥ / ānimittam ānimittataḥ paśyāmi / mamaite dharmās . . . /

What is the reason for that? It is this way: that coarse 'I am' pride (*asmimāna*) is an obstacle for the full comprehension. He, having entered the mental orientation [such as follows], remains with interregnum: "I that am, will transmigrate [through birth and death]; I that am, will enter *parinirvāṇa*; I that am, for the purpose of *parinirvāṇa* will intensely contemplate (*or* cultivate) the virtuous natures. I that am, will see suffering as suffering, source as source, cessation as cessation. I that am, will see path as path. I that am, will see void as void, non-purpose as non-purpose, non-image as non-image. Those natures are mine."

S 14B.7-2b; T 190b-7; C 476a-6. / . . . ayaṃ tu viśeṣaḥ / ayam aupapāduko bhavati / tatra parinirvāyī / anāgantā punar imaṃ lokaṃ . . . /

There is this special case: he is born through transformation. Therein he is in *parinirvāṇa*, is a non-returner further to this world.

S 14A.8-3c; T 191b-7; C 476b-12. / tatra bhāvanāyāḥ katamaḥ svabhāvaḥ katamat karma / katamaḥ prakārabhedaḥ /

Among those, what is the intrinsic nature, what the action, what the analysis of kinds—of intense contemplation (*bhāvanā*)?

S 14A.8-4c; T 192a-2; C 476b-17. / tatra bhāvanāyā aṣṭavidhaṃ karma /

Among those, intense contemplation has eight kinds of action (*karma*).

S 14B.8-2b; T 192b-2; C 476c-5. / tatra bhāvanāyā ekādaśavidhaḥ prakārabhedo veditavyaḥ tadyathā śamathabhāvanā vipaśyanābhāvanā laukikamārgabhāvanā lokottaramārgabhāvanā mṛdumadhyādhimātrabhāvanā prayogamārgabhāvanā ānantaryavimuktiviśesamārgabhāvanā/

Among those, one should know intense contemplation as having eleven kinds of analysis of kinds: (1) intense contemplation of calming (*śamatha*), (2) intense contemplation of higher vision (*vipaśyanā*), (3) intense

contemplation of the mundane path (*laukikamārga*), (4) intense contemplation of the supramundane path (*lokottaramārga*), (5), (6), (7) weak (*mṛdu*), middling (*madhya*), and great (*adhimātra*) intense contemplation, (8) intense contemplation of the path of application (*prayogamārga*), (9), (10), (11) intense contemplation of the immediate path (*ānantaryamārga*), of the path of liberation (*vimuktimārga*), of the path of distinction (*viśeṣamārga*).

S 15A.8-2b; T 193a-5; C 477a-2. / kena kāraṇena vajropama ity ucyate / tadyathā vajra sarveṣāṃ tadanyeṣāṃ maṇimuktāvaiḍūryaśaṅkhaśilāpravāḍādīnāṃ maṇinām [agryaḥ śreṣṭhaḥ] sarvasāraḥ sarvadṛḍhaḥ tadanyān vilikhati / na tv anyair maṇibhir vilikhyate / evam evāyaṃ samādhiḥ sarvaśaikṣasamādhīnām agryaḥ (śre)ṣṭhaḥ sarvasāraḥ [sarvadṛḍhaḥ] sarvakleśān abhibhavati / na ca punar utpattikleśair abhibhūyate / tasmād vajropama ity ucyate /

[The restorations in brackets are made certain by T.]

For what reason is it [i.e., that *samādhi*] called 'diamond-like'? As follows: the diamond, being among all other gems, such as the *maṇi*, pearl, *vaiḍūrya* jewel, *śaṅkhaśilā* jewel, and coral, chief, best, most hard, most firm, scratches those others and is not scratched by other gems. In just the same way, this *samādhi*, being among all learned *samādhis*, chief, best, most hard, most firm, overcomes all corruptions and is not overcome by productive corruptions. Therefore it is called 'diamond-like.'

S 15A.8-6a; T 193b-6; C 477a-20. / tatrāryo vihāraḥ śūnyatāvihāro 'nimittavihāro ['praṇihitavihāro] nirodhasamāpattivihāraś ca / divyo vihāro dhyānārūpyavihāraḥ / brāhmo vihāro maitrīkaruṇāmuditopekṣāvihāraḥ /

Among those, the Noble Abode is the voidness abode (*śūnyatāvihāra*), the abode free from image (*animittavihāra*), the abode free from purpose (*apraṇihitavihāra*), and the abode of cessation equipoise (*nirodhasamāpattivihāra*). The Divine Abode is the abode of [the four] *dhyānas* and of the formless realm. The Sublime Abode is the abode in friendship (*maitrī*), compassion (*karuṇā*), (sympathetic) joy (*muditā*), and indifference (*upekṣā*).

[Cf. Gadjin M. Nagao, *Index to the Mahāyāna-Sūtrālaṃkāra*, Part One (Tokyo, 1958): ārya-divya-brāhma-vihāra.]

S 15A.1-2a. / Śrāvakabhūmau caturthaṃ yogasthānam // samāptā ca śrāvakabhūmiḥ //

[Ended is] the Fourth Yogasthāna of the *Śrāvakabhūmi*; ended also the *Śrāvakabhūmi*.

CHAPTER V

ASAṄGA'S VIEWS ON FOOD

BACKGROUND

THE OLDEST Upaniṣads, which precede Buddhism, contain many passages about food in a metaphysical way.[1] The *Bṛhadāraṇyaka* Upaniṣad says (V, 12.1): *pūyati vā annam ṛte prāṇāt*; . . . *śuṣyati vai prāṇa ṛte 'nnāt* 'Food becomes putrid when apart from life; . . . life dries up when apart from food.' Asaṅga appears to have a similar idea in his *Yogācārabhūmi* in the section *Viniścaya-saṃgrahaṇī*, while developing a passage that begins: "Furthermore, the varieties of natures (*dharma*) that accomplish the abode are established by five kinds."[2] He goes on to state that the first four are the four kinds of foods, which will be discussed below, and that the fifth is the 'life organ' (*jīvitendriya*: T. *srog gi dbaṅ po*). His presentation brings out that both food, in a concrete as well as a metaphorical sense, and the life organ are necessary to accomplish the abode of sentient beings (*sattva*). Vasubandhu clarifies the term 'life organ':[3]

> Qu'est-ce que l'organe vital (*jīvitendriya*)?
> 45 a. Le *jīvita*, c'est la vie (*āyus*).
> En effet, l'Abhidharma dit: «Qu'est-ce que le *jīvitendriya*?—
> L'*āyus* des trois sphères d'existence.»
> Quelle sorte de *dharma* est l'*āyus*?
> 45 a-b. Le support de la chaleur et de la connaissance
> (*ādhāra uṣmavijñānayor hi yaḥ* /)

This last is consistent with the teaching of certain Buddhist Tantras that the *prāṇa* wind, located in the heart, supports the personality aggregate (*skandha*) called 'perception' (*vijñāna*),[4] as well as with the fact that *vijñāna* is one of the four foods.

The oldest Buddhist scriptures, now represented principally by Pāli, have a number of passages about food, some of which will be alluded to below. Such passages, in the comparable Sanskrit form in the four *āgamas*, are undoubtedly the basis for Asaṅga's presentation. The Pāli of the *Dīgha-Nikāya* (III, 84 ff.) has a story that might be termed "Genesis According to Buddhism," for which a Sanskrit version exists

[1] Robert Ernest Hume, *The Thirteen Principal Upanishads* (London, 1934, reprint). See, e.g., "General Index," 574.
[2] Derge T., *Sems tsam*, Źi, 211b-3 ff.: / gnas pa sgrub paḥi chos rnams kyi rab tu dbye ba yaṅ rnam pa lṅas rnam par gźag ste /; Ch. trans., *Taishō*, 30.664a-9 f.
[3] Louis de La Vallée Poussin, trans., *L'Abhidharmakośa de Vasubandhu; Premier et deuxième chapitres* (Paris, 1923), 214–215.
[4] Alex Wayman, "Studies in Yama and Māra," *Indo-Iranian Journal*, 3 (1959), No. 1 and No. 2, n. 155.

in the *Mahāvastu* under the title *Rājavaṃśa*, and of which a similar version was translated from Tibetan by Csoma de Körös.[5] According to this story, at the time of a new evolution of the world most of the beings are in a heaven called Ābhāsvara.[6] In the *Mahāvastu* (I, 338–339, ed. Senart), 'beings' (*sattva*), 'self-luminous' (*svayaṃprabha*), 'range in space' (*antarīkṣacara*), 'made of mind' (*manomaya*), 'feed on joy' (*prītibhakṣa*), 'abide in pleasure' (*sukhasthāyin*), 'go wherever is desired' (*yenakāmaṃgata*). The various versions agree that by eating foods of increasing coarseness the bodies of these beings became more and more coarse, and these beings lost their original attributes. I do not know whether Hindu texts have a similar account, which may provide a rationale for the frequent Indian *yoga* practice of drastically curtailing food. Presumably, by reversing the process, one could gradually refine the body and ultimately re-attain the primordial state. Even assuming that such a goal is thereby reached, does this constitute the highest goal, or, in Buddhist terms, would one be a Rightly Accomplished Buddha (*samyaksaṃbuddha*)? The life of the Buddha shows that Gautama could not succeed in his aim by years of mortification. Consequently, he taught the avoidance of the extremes of mortification and indulgence. The application of this teaching in terms of food is well shown by Asaṅga's extended treatment of *bhojane mātrajñatā* ('knowing the amount in food'), where we find that the important thing is the attitude with which one eats food.

THE FOUR FOODS

Asaṅga's extended *bhojane mātrajñatā* section alludes to four foods: morsel food (*kavaḍaṃkāra-āhāra*), contactual food (*sparśa-āhāra*), volitional food (*manaḥsaṃcetanā-āhāra*), and perceptual food (*vijñāna-āhāra*); but it discusses only morsel food, and in fact only coarse morsel food. The teaching about four foods is ancient in Buddhism. According to the *Saṃyutta-Nikāya*, Part II (*Nidāna-Vagga*), 98, there is: *Cattaro me bhikkhave āhārā bhūtānaṃ vā sattānaṃ ṭhitiyā sambhavesinaṃ vā anuggahāya // Katame cattāro // Kabaliṃkāro āhāro oḷāriko vā sukhumo vā // phasso dutiyo // manosāncetanā tatiyā // viññāṇaṃ catutthaṃ //* 'Four,

[5] Alexander Csoma de Körös, "Origin of the Shakya Race Translated . . .," reprinted in E. D. Ross, ed., *Tibetan Studies* (Calcutta, 1912), Appendix to *Journal of the Asiatic Society of Bengal*, 1911.

[6] In the Buddhist cosmogony of three realms—*kāmadhātu, rūpadhātu,* and *arūpadhātu*—the Ābhāsvara *devas* are located in the realm of form (*rūpadhātu*), in the division Second Dhyāna, which consists of Parīttābhāḥ, Apramāṇābhāḥ, and Ābhāsvarāḥ. The immediately lower or First Dhyāna is the Brahman world. The being in both the First and Second Dhyānas has joy (*prīti*) and pleasure (*sukha*). Cf. Louis de La Vallée Poussin, trans., *L'Abhidharmakośa de Vasubandhu: Troisième chapitre* (Paris, 1926), 2; and Nyanatiloka, *Buddhist Dictionary* (Colombo, 1950), 62.

my brethren, are the foods for maintaining the sentient beings (*sattva*) who have been born or for aiding those who wish to come forth. Which are the four? Morsel food, coarse (*audārika*) or subtle (*sūkṣma*); contact is the second; volition is the third; perception is the fourth.' The Pāli passage goes on to give examples of each food. The reason for the standard order of the four foods is at least partially explained by the information in the *Abhidharmakośa* that the first two foods nourish the being already born—extend its life—and that the last two foods enable the being not yet born to come into existence.[7]

The four foods, in the same order as above, are concisely mentioned in the *Abhidharma-samuccaya* of Asaṅga: "Food (*āhāra*) is to be seen not only as the transformed increment from transformation, but also as the sensory deposit from the sensory domain, the derivatives of intention from intention, and the holdings from taking."[8] In the Tibetan native subcommentary by Rgyal tshab rje,[9] the first, or morsel, food involves the three 'sense bases' (*āyatana*) of smell, taste, and the tangible. The second, or contactual, food is the contact attended with 'flux' (*sāsrava*) that enhances the 'senses' (*indriya*) and the 'great factor elements' (*mahābhūta*). The third, or volitional, food is the 'volition' (*cetanā*) possessed of 'intention' (*āśaya*) toward desired things. The fourth, or perceptual, food implies the set of six 'perceptions' (*vijñāna*), because the text says 'of eleven realms' (*ekādaśānāṃ dhātūnāṃ*), as well as the chief perception, the 'store-consciousness' (*ālayavijñāna*).

Asaṅga says in his *Yogācārabhūmi*:[10]

Among those, this is the enjoyment of food: namely, the sentient beings born and originated who range in the three worlds have maintenance of life to whatever extent by means of four foods. Among those, not all the sentient beings who range in the three worlds stay alive by three kinds of food—contactual, volitional, [and per-

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[7] La Vallée Poussin, *L'Abhidarmakośa . . . Troisième chapitre*, 126.

[8] Pralhad Pradhan, ed., *Abhidharma-samuccaya of Asaṅga* (Santiniketan, 1950), 30: pariṇatito 'pi pāriṇāmikaḥ viṣayato 'pi vaiṣayikaḥ āśayato 'py āśi-(? śayi)-kaḥ upādānato 'py upādānikaḥ āhāro draṣṭavyaḥ.

[9] Collected works (Labrang ed., Vol. Ga), *Chos mṅon*, 101a-6 f: khams kyi zas ni / dri ro reg byaḥi skye mched gsum gyi bdag ñid yin la / reg paḥi zas ni / dbaṅ poḥi ḥbyuṅ ba chen po rgyas par byed paḥi zag bcas kyi reg paḥo / sems paḥi zas ni / ḥdod paḥi dṅos po la re ba daṅ ldan paḥi sems paḥo / rnam par śes paḥi zas ni / rnam par śes paḥi tshogs drug kyaṅ yin te / khams bcu gcig ces ḥbyuṅ baḥi phyir daṅ / gtso bo ni kun gźiḥi rnam par śes paḥo / For *khams kyi zas* read *kham gyi zas*; for *dbaṅ poḥi ḥbyuṅ ba* read *dbaṅ po ḥbyuṅ ba.*

[10] Vidhushekhara Bhattacharya, ed., *The Yogācārabhūmi of Ācārya Asaṅga*, part 1 (Calcutta, 1957), 99–100; Tib. trans., Derge T., *Sems tsam*, Tshi, 51b-1 to -4; Ch. trans., *Taishō*, 30.300a-13 f. Bhattacharya's reading of the passage (100.3): *tatra narakopapannānāṃ sattvānāṃ sūkṣmaḥ kāvaḍīkārāhāragarbho vāyur vāti* should be corrected to . . . *kāvaḍīkārāhāro garbhe* . . . according to the Tibetan translation of the passage: */ de la sems can dmyal bar skyes paḥi sems can rnams kyi khoṅ na ni / rluṅ rgyu baḥi kham gyi zas cha phra ba yod do /*. The words (100.7) *jarām āpadyate* are translated 'it undergoes digestion' on the authority of both the Tibetan (*źu bar ḥgyur te*) and the Chinese. Also (100.5) correct *sūkṣma-* to *sūkṣmaḥ*.

ceptual]: the sentient beings who only range in the world of desire stay alive also by morsel food. Among those [latter], the sentient beings born as hell beings have subtle morsel food of wind that blows in their insides; thereby they stay alive. The animals, hungry ghosts (*preta*), and men have coarse morsel food which they render in morsels and eat. Moreover, the sentient beings dwelling in [the embryonic states of] *kalala*, and so on,[11] and the gods ranging in the realm of desire (*kāmāvacara-deva*)[12] have just the subtle kind. For thus, no sooner is their morsel food eaten than, extending throughout all the members of the body, it undergoes digestion; and no excrement or urine takes shape in those beings.

It is of interest that Asaṅga views the food of a hell being as a wind, since Buddhist theologians once argued about what food is eaten in the hells.[13] The Mahāsaṃghikas taught that suffering is a kind of food, "Because the beings in the infernal regions [are said to] subsist on lumps of heated iron, [but] still retain their lives."[14] Asaṅga's meaning here may be deduced from an explanation in Vasubandhu's *Abhidharmakośa*, where the name Avīci (of a certain hell) is said to mean 'without interruption [*vīci*] of suffering.' But: "La souffrance est interrompus dans les autres enfers. Dans la Saṃjīva, par exemple, les corps sont d'abord brisés et réduits en poussière; ensuite un vent glacé revivifie les êtres et leur rend le sentiment . . ."[15] Judging from this passage, it may well be that Asaṅga is mentioning the wind food merely as an example. His attitude seems to be that whatever serves to revive the hell being from the ghastly nightmare and thus restores sensation so that he may again suffer the same torture constitutes his food. In Saṃjīva the food is an icy wind. However, this view has the difficulty that the denizen of Avīci is without food.

The intermittent character of the food in most of the hells does justify calling it 'morsel' food. This is the implication of *kavaḍaṃkāra-āhāra*; cf. *kavalaḥ* in Mayrhofer.[16]

It may be of interest to introduce at this point Asaṅga's conception of the passageway of food, which is always the 'realm of space' (*ākāśadhātu*). Thus he writes in the *Śrāvakabhūmi* (MS 8A.8-2c, end, to -3c, middle):[17]

/ ākāśadhātuḥ katamaḥ / yac cakṣuḥ-sauṣiryaṃ vā śrotra-sauṣiryaṃ vā ghrāṇa-sauṣiryaṃ vā mukha-sauṣiryaṃ vā kaṇṭha-sauṣiryaṃ vā / iti yena vābhyavaharati /

[11] The embryonic states are *kalala, arbuda, peśin, ghana,* and *praśākhā*; see La Vallée Poussin, *L'Abhidharmakośa . . . Premier et deuxième chapitres*, 255.

[12] There are six groups of these gods; for their names, *cāturmahārājika*, etc., see Franklin Edgerton, *Buddhist Hybrid Sanskrit Dictionary*, 270. Cited hereafter as Edgerton, *Dict.*

[13] La Vallée Poussin, *L'Abhidharmakośa . . . Troisième chapitre*, 128.

[14] Jiryo Masuda, *Origin and Doctrines of Early Indian Buddhist Schools* (Leipzig, 1925), 25.

[15] La Vallée Poussin, *L'Abhidharmakośa . . . Troisième chapitre*, 149.

[16] Manfred Mayrhofer, *Kurzgefasstes etymologisches Wörterbuch des Altindischen*, I, 186–187.

[17] Tib. trans., Derge T., Dzi, 83a-7 f.; Ch. trans., *Taishō*, 30.430b-26 f.

yatra vābhyavaharati / yena vābhyavahriyate / adhobhāgena pragharati / iti yo vā punar anyo 'py evaṃ-bhāgīyaḥ ayaṃ ucyata ākāśadhātuḥ //

What is the 'realm of space'? Either the hollow of the eye, the hollow of the ear, the hollow of the nose, the hollow of the mouth, or the hollow of the throat; that by which one ingests; the place where one ingests; or the lower part by which what is ingested flows out;[18] furthermore, any others of the same category. This is called 'realm of space.'

Because Asaṅga adheres to the teaching of four kinds of food, it is reasonable to conclude that his remarks about ingesting do not refer exclusively to morsel food. Contactual food through the hollow of the eye, for example, passes through the 'realm of space.'

BHOJANE MĀTRAJÑATĀ, CONCISE STATEMENT

In the first part of the *Śrāvakabhūmi*, Asaṅga makes concise statements on various topics with which he will later deal extensively. Thus he writes (MS 1B.6-8b through -9c; and 1A.2-1a, b):[19]

/ bhojane mātrajñatā katamā / sa tathā saṃvṛtendriyaḥ pratisaṃkhyāyāhāram āharati / na dravārthaṃ[20] na madārthaṃ na maṇḍanārthaṃ na vibhūṣaṇārthaṃ yāvad evāsya kāyasya sthitaye (yāpanāyai jighatsoparataye brahmacaryānugrahāya)[21] iti / paurāṇā(ṃ) ca vedanā(ṃ) prahāsyāmi navā(ṃ) ca notpādayiṣyāmi yātrā ca me bhaviṣyati / balaṃ ca sukhaṃ cānavadyatā ca sparśavihāratā ceyam ucyate bhojane mātrajñatā /

What is 'knowing the amount in food'? When he thus has restrained senses, after detailed consideration[22] he eats food, not for sport, not for intoxication, not for smartening, and not for embellishment, but simply[23] to keep his body alive, to maintain it, allay its desire of food, and promote its chastity, with the thought, "I shall eliminate old feeling, and not give rise to new; and I shall have sustenance, strength, delight, no reproach, and an agreeable condition [euphoria]." This is called 'knowing the amount in food.'

An equivalent passage in Pāli is in the *Saṃyutta-Nikāya* (ed. Feer), Part IV (*Salāyatana-Vagga*), 104:

/ Kathaṃ cāvuso bhojane mattaññū hoti // Idhāvuso bhikkhu paṭisaṅkhāyoniso āhāram āhāreti // neva davāya na madāya na maṇḍanāya na vibhūsanāya yāvad eva imassa kāyassa ṭhitiyā yāpanāya vihiṃsuparatiyā brahmacariyānuggahāya iti purāṇañ ca vedanam paṭihankhāmi navañ ca vedanaṃ na uppādessāmi yātrā ca me bhavissati anavajjatā ca phāsuvihāro cā ti //

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[18] *Pragharati* is translated 'flows out' in agreement with Tibetan *ḥdzag par byed pa* and with the entry in Edgerton, *Dict.*, 357a.

[19] Tib. trans., Dzi, 56g-4; Ch. trans., *Taishō*, 30.397b-1.

[20] MS *darpārthaṃ*. Asaṅga's extended treatment always has *dravārthaṃ*.

[21] The portion in parentheses was mutilated in the MS at this point; but the fact that the same words reoccur in the extended treatment by Asaṅga makes possible their presentation here, with no doubt that they are correct. The mutilation also cut off the *anusvāra* marks for the immediately succeeding words.

[22] *Pratisaṃkhyāya*, ger.: Edgerton, *Dict.* 371–372.

[23] *Yāvad eva*: Edgerton, *Dict.* 447b.

Pāli has *vihiṃsuparatiyā*, for which the expected Sanskrit would be *vihiṃsoparataye* but is actually *jighatsoparataye*. Buddhaghosa's *Visuddhimagga* (ed. Warren and Kosambi) comments (p. 26): Vihiŋsūparatiyā ti, vihiŋsā nāma jighacchā ābādhaṭṭhena ('allay its pangs [of hunger and thirst]': desire for food is called 'pangs' in the sense of oppression). The Sanskrit word is not known to have the meaning of 'pangs' and presumably for this reason was replaced by *jighatsā*.[24]

Minor differences are the addition of *bala* and *sukha* in the Sanskrit, and the change of prefix **prati* to *pra*, for Pāli *paṭihankhāmi*, S. *prahāsyāmi*.

It is feasible to suppose that Asaṅga has reproduced, without alteration except for initial question and final declaration, the paragraph as it occurs in the Sanskrit recension *Saṃyukta-āgama* used in his school. Dr. Waldschmidt[25] has recently discussed a fragment of this lost work that includes a reference to the four foods in a manner equivalent to the Pāli passage cited above.

BHOJANE MĀTRAJÑATĀ, EXTENDED STATEMENT (EDITED TEXT)[26]

/ bhojane mātrajñatā katamā / yathāpīhaikatyaḥ pratisaṃkhyāyāhāram āharati / na dravārthaṃ na madārthaṃ na maṇḍanārthaṃ na vibhūṣaṇārtham iti vistareṇa pūrvavat //

/ kathaṃ pratisaṃkhyāyāhāram āharati / pratisaṃkhyocyate prajñā[27] prajñayā kavaḍaṃkārasyāhārasyādīnavaṃ samanupaśyaty ādīnavadarśanena vidūṣayitvābhyavaharati //

/ tat punar ādīnava-darśanaṃ katamat / yad uta yasyaiva kavaḍaṃkārasya paribhogānvayo vā vipariṇāmānvayo vā paryeṣaṇānvayo vā //

/tatra katamaḥ paribhogānvaya ādīnavaḥ / yathāpīhaikatyo yasmin samaya [MS: samaye] āhāram āharati varṇasaṃpannam api gandhasaṃpannam api rasasaṃpannam api supraṇītam api tasya kavaḍaṃkāra āhāraḥ samanantarakṣipta eva āsye yadā dantayantra-vicūrṇitaś ca lālā visarati klinnaś ca bhavati / lālā-pariveṣṭitaś ca bhavati / sa tasmin

[24] Such a replacement represents a procedure contrary to that which produced much of the vocabulary of Buddhist Hybrid Sanskrit as explained by Franklin Edgerton. BHS constitutes a Sanskritization of Prakrit texts, and Prakrit words would be given an equivalent Sanskrit form, whose meaning would then be often different from such a Sanskrit word, if existent, in classical Sanskrit.

[25] Ernst Waldschmidt, "A Fragment from the Saṃyuktāgama," *The Adyar Library Bulletin*, Buddha Jayanti Issue, 20 (December, 1956), 223.

[26] Bihar MS 1B.4-2c through -7c (end of folio side); 5A.7-5b (mid) through -7c; 5B.7; 5A.8; 5B.8; 5A.9; 5B.9; 6A.1; 6B.1; 6A.2; 6B.2 through 6B.2-3c. Tib. trans., Derge T., Dzi, 29b-5 to 38b-1; Ch. trans., *Taishō*, 30.408a-14 to 411b.

[27] MS *yamā* is a corruption somehow for *prajñā*. The latter word is attested by the translation T. *so sor rtog pa źes bya ba ni śes rab ste* / = *pratisaṃkhyocyate prajñā*.

samaye kaṇṭhanālī-praluṭhitaś ca bhavati / sa yāsau pūrvikā purāṇā manāpatā tāṃ sarveṇa sarvaṃ vijahāti parāṃ ca vikṛtim āpadyate / yasyāṃ ca vikṛtau vartamānaś charditakopamaḥ khyāti / tad-avasthaṃ cainaṃ saced ayaṃ bhoktā puruṣapudgalaḥ saced ākārato manasikuryāt samanusmaren nāsya sarveṇa sarvam anyatrāpi tāvad avipariṇate praṇīte bhojane bhoga-kāmatā saṃtiṣṭheta / kaḥ punar vādas tatra tad-avastha iti ya ebhir ākārair anekavidhair anayānupūrvyā bhojana-paribhogam adhipatiṃkṛtvā yāsau śubhā varṇanibhā antardhīyate / ādīnavaś ca prādurbhavati aśuci [MS: aśūci]-saṃgṛhītaḥ ayam ucyate paribhogānvayaḥ / ādīnavaḥ / yad uta āhāre //

/ tatra katamo vipa[ri]ṇāmānvaya ādīnava āhāre / tasya tam āhāram āhṛtavata ā[?śitava]taḥ[28] yadā vipariṇamati rātryā madhyame vā yāme paścime vā yāme tadā sa rudhira-māṃsa-snāyv-asthi-tvag-ādīny anekavidhāni bahu-nānā-prakārāṇi / asmin kāye 'śuci-dravyāṇi vivardhayati saṃjanayati . . . -ati[29] pariṇataś cādhobhāgībhavati / yad asya[ikasmi]n[30] divase śodhayitavyaṃ ca bhavati / tena ca yaḥ spṛṣṭo bhavati / hasto vā pādo vānyatamānyatamad vāṅgapratyaṅgaṃ tad vijugupsanīyaṃ bhavaty ātmanaḥ pareṣāṃ ca tan-nidānāt [MS: tan-nidānāś][31] cāsyotpadyante / kāye bahuvaḥ kāyikā ābādhāḥ / tadyathā gaṇḍaḥ piṭakaḥ dardrū vicarcikā kaṇḍū kuṣṭhaḥ kiṭibhaḥ kilāso jvaraḥ kāsaḥ śoṣo 'pasmāra [MS: śoṣaḥ śoṣāpasmāra] āṭakkaraṃ pāṇḍurogaḥ rudhiraṃ pitta(ṃ) bhagaṃdara itīme cānye 'py evaṃbhāgīyāḥ[32] kāye kāyikā ābādhā utpadyante / bhuktaś cāsya vipadyate / yenāsya kāye visūcikā saṃtiṣṭhate / ayam ucyate / vipariṇāmānvaya ādīnavo yad uta āhāre //

/ tatra katamaḥ paryeṣaṇānvaya ādīnava āhāre / paryeṣaṇānvaya ādīnavo 'nekavidha(ḥ) samudānanā-kṛtaḥ / ārakṣā-kṛtaḥ / snehaparibhraṃśa-kṛtaḥ / atṛpti-kṛtaḥ / asvātantrya-kṛtaḥ / duścarita-kṛtaś ca //

/ tatra katama ādīnava āhāre / samudānanā-kṛtaḥ yathāpīhaikatya āhārahetor āhāranidānaṃ śīte śītena hanyamānaḥ uṣṇe uṣṇena hanya-

[28] The word is disfigured in the MS. The missing portion is restored by T. *mid par gyur nas*, suggesting a verb meaning 'to ingest,' which in the present *sandhi* situation should begin with *ā* (the visible *akṣara* could be so interpreted), with two or three syllables in the hiatus.

[29] The word *saṃjanayati* ends folio 1B.4. *-ati pariṇataś* is the resumption of the food section in the middle of a folio on plate 5A, in fact 5A.7-5b, where the expression (?)*arthataś ca / ati pariṇataś* without warning ends the intrusion of the *Cintāmayī Bhūmi*. The hiatus amounts to the Sanskrit original for T. *brta bar ḥgyur ba daṅ / de dag las la la ni bśaṅ ba daṅ / gci baḥi dṅos por yoṅs su ḥjug par ḥgyur śiṅ /*. Now, T. *yoṅs su ḥju bar ḥgyur ba* translates the word *vipariṇamati*, above. This indicates that the *ati* of the MS is the residue of the word *vipariṇamati*. The Tibetan passage may be translated into Sanskrit as follows: *utkarṣayati / teṣām ekatyāni ca viṇmūtra-vastunā vipariṇamati*. The form *ekatyāni* is based on the BHS pronoun *ekatya*, for which see Edgerton, *Dict.*

[30] The reading *ekasmin divase* is justified by T. *ñin gcig*.

[31] T. *gźi de las* shows the ablative.

[32] *py evaṃbhāgīyāḥ* is corrupted in the MS to *bhairaṃ bhagaṃ yāḥ*.

mānaḥ utsahate ghaṭate vyāyacchate / kṛṣiṇā vā gorakṣyeṇa vā vaṇijyena vā lipi-gaṇanā-nyasana-saṃkhyā-mudrayānekavidhena śilpasthāna-karmasthānenāpratilabdhasya vā āhārasya pratilabdhāya upacayāya vā yathā āhārasyaivam [MS: āhārasyevam] āhāranidānasya tasyaivam utsahato ghaṭata vyāyacchata / sacet te karmāntā vipadyante / sa taṃ nidānaṃ śocati kṛpyati paridevate / uras tāḍayati / krandati / saṅgo vā saṃpadyate [MS: sāpadyate] / moho bata me vyāyāmo nisphala [MS: ti phala] iti / ayam udānanā-sahagata [MS: sahagateḥ] ādīnavo yad uta āhāre //

/ sacet saṃpadyate sa tasyārakṣādhikaraṇahetos tīvram autsukyam āpadyate / kaccid me bhogā [MS: bhogā na] rājñā vāpahriyeraṃś caurair vāgninā vā dahyeran udakena vohyeyuḥ [MS: vā uhyeyuḥ] kunihitā [MS: kunihatā] vā nidhayaḥ praṇaśyeyuḥ kuprayuktā vā karmāntāḥ pralupyeran apriyā [MS: apriyo] vā dāyādā adhigaccheyuḥ / kule vā kulāṅgāra utpadyeta / yas tān bhogān anayena vyasanam āpādayet [MS: āpādayeyus] ārakṣā-sahagata ādīnavo yad utāhāre //

/ katama ādīnavaḥ [MS: ādīnavaṃ] snehaparibhraṃśa-kṛtaḥ / yathāpi tad āhāranidānam āhārādhikaraṇahetor mātā putrasyāvalguṃ bhāṣate putro mātuḥ [MS: mātyaḥ] pitā putrasya putraḥ [MS: putro] pitur [MS: pituḥ] bhrātā bhaginyā bhaginī bhrātuḥ / sahāyakaḥ / sahāyakasya prāg eva jano janasya te / cānyonyaṃ vigṛhītā bhavanti vivādam āpannās tathodārā [MS: tathā udārā] brāhmaṇa-kṣatriya-gṛhapati-mahāsālā āhārādhikaraṇahetor evaṃ vigṛhīta-vivādam āpannā [MS: āpannāḥ] anyonyaṃ pāṇinā praharanti / loṣṭenāpi daṇḍenāpi śastreṇāpi praharanty ayam ucyate snehaparibhraṃśa-kṛta ādīnavaḥ //

/ tatra katamaḥ / atṛpti-kṛta ādīnavaḥ / yathāpi tad rājānaḥ kṣatriyā mūrdnābhiṣiktāḥ sveṣu grāma-nigama-rāṣṭra-rājadhānīṣu asaṃtuṣṭā viharanta ubhayato vyūhakāni saṃgrāmānīkāni pratisaranti / śaṃkhai(ḥ) kasyamānaiḥ[33] paṭahair vadyamānair [MS: vadyamānaiḥ] iṣubhiḥ kṣipyamānair viveśus [MS: viveṣes][34] te tatra bhrāntenāśvena sārdhaṃ samāgacchanti / bhrāntena hastinā rathena vāhinā [MS: vahinā] sārdhaṃ samāgacchanti / iṣubhiḥ śaktibhir vā apakṛttagātrā maraṇaṃ vā nigacchanti / maraṇamātra[ka]ṃ vā duḥkham ayam ucyate / atṛpti-kṛta ādīnava iti yo vā punar anyo 'py evaṃbhāgīyaḥ //

/ tatra katamaḥ / asvātantrya-kṛta ādīnavaḥ / yathāpi tad rājñaḥ pauruṣeyā āvarodhikāni nagarāṇy anupraskandataḥ / taptenāpi tilenāvastīryante [MS: tilenāvasinyante][35] / taptayā vasayā taptayā gomayaloḍikayā[36] taptena tāmreṇa taptenāyasā iṣubhiḥ śaktibhiś [MS: sakti-

[33] Possibly to be emended to *kaśyamānaiḥ*.
[34] The correction to perfect of *viś-* (here) 'begin' is supported by T. *chas śiṅ* 'started.'
[35] The correction is supported by T. *gtor ciṅ* 'strewn.'
[36] Here *loḍikā* is translated by T. *thug pa* 'soup, broth.'

bhiś] cāpakṛttagātrā maraṇaṃ vā nigacchanti / maraṇamātrakaṃ vā duḥkhaṃ / ayam ucyate asvatantrya-kṛta ādīnava iti yo vā punar anyo 'py evaṃbhāgīyaḥ //

/ tatra katamo duścarita-kṛta ādīnavaḥ / yathāpi tad ekatyenāhāra-nidānaṃ prabhūtaṃ kāyena duścarita-kṛtaṃ bhavaty upacitaṃ yathā kāyenaivaṃ vācā manasā sa ca ya[smin sama]ya [MS: -ye][37] ābādhiko bhavati / duḥkhito bāḍhaglānaḥ tasya tat pūrvakaṃ kāyaduścaritaṃ vāg-mano-duścarita(ṃ) parvatānāṃ vā parvatakūṭānāṃ vā sāyāhne yac chāyā [MS: chayā][38] avalambate / adhyāvalambate / abhipralambate / tasyaivaṃ bhavati / kṛtaṃ bata me pāpaṃ na kṛtaṃ bata me puṇyaṃ kāyena vācā manasā so 'haṃ yā gati(ḥ) kṛta-pāpānāṃ gatiṃ pretya gamiṣyāmīti / vipratisārī kālaṃ karoti / kālaṃ [MS: akālañ] ca kṛtvā 'pāyeṣūpapadyate / yad uta narakeṣu tiryak-preteṣu ayam ucyate duścarita-kṛta ādīnavaḥ //

/ tasyaivaṃ bhavati / ity ayam āhāra-paryeṣamāṇo 'pi sādīnavaḥ paribhujyamāno 'pi sādīnavaḥ paribhukto 'pi pariṇāma ādīnavaḥ //

/ evam asti punar asyāhārasya kācid anuśaṃsa-mātrā sā punaḥ katamā / āhārasthitiko 'ya[ṃ kāya] āhāraṃ niśritya tiṣṭhati / nānāhāra iyam asyānuśaṃsa-mātrā / evam asyāhārasthitiko 'yaṃ kāyaḥ [MS: kāyāṃ] suciram api tiṣṭhan vā [MS: va] varṣa-śataṃ vā tiṣṭhati / kiṃcid vā punar bhūyaḥ samyak parihriyamāṇaḥ asti cāsyārvāg uparatiḥ / tatra ye kāyasthitimātre pratipannāḥ na te supratipannā ye kāyasthitimātrakeṇa saṃtuṣṭā na ca te susaṃtuṣṭā na ca punas ta [MS: te] āhārakṛtaṃ paripūrṇam anavadyam anuśaṃsaṃ pratyanubhavanti / ye punar na kāyasthitimātrakeṇa saṃtuṣṭā na kāyasthitimātrake pratipannā te supratipannāpi tu tām eva kāyasthitiṃ / niśritā[MS: niściṃ][39] brahmacaryaṃ samudāgamāya pratipannās te supratipannāḥ ta eva ca punaḥ paripūrṇam anavadyam anuśaṃsaṃ pratyanubhavanti / *ye punar na kāyasthitiḥ*[40] tan na me pratimaṃ syād yad ahaṃ [MS: avāṃ] pratyavareṇa āhārānuśaṃsamātrakeṇa saṃtuṣṭo vihareyaṃ / na me pratirūpaṃ syād yad ahaṃ bālam abhāgatāṃ bāla-saha-dhārmikatām adhyāpadyeyan evam āhāre sarvākāraṃ paripūrṇam ādīnavaṃ jñātvā sa itaḥ pratisaṃkhyāyādīnava-darśī niḥsaraṇānveṣī cāhāra-niḥsaraṇārtham eva putra-māṃsopamam āhāram āharati //

/ tasyaivaṃ bhavati / evam ete dāyaka-dānapatayaḥ kṛcchreṇa bhogān samudānīya mahāntaṃ paryeṣaṇa-kṛtam ādīnavaṃ pratyanubha-

[37] The portion within brackets is covered by a tack that was used to hold the folio straight during photography in Tibet. The solution is the only feasible one for the time reference in the translation T. *gaṅ gi tshe na*. The *-ma-* of *samaye* is partly visible.

[38] The T. *grib ma bźin du* 'like a shadow' appears to be free translation.

[39] The correction is suggested by T. *brten nas* 'based on.' For the BHS form *niśrita*, see Edgerton, *Dict.* 307.

[40] The italicized phrase seems to be an intrusion and will not be translated.

vantaḥ prapīḍya prapīḍya tvag-māṃsa-śoṇitam asmākam anuprayacchanti / yad utānukampās upādāya viśeṣaphalārthinaḥ tasyāsmākaṃ tathā pratilabdhasya piṇḍapātasy*āyam evaṃrūpo ta rūpaḥ paribhogaḥ syād yad ahaṃ tathā paribhūtam ātmānaṃ / sthāpayitvā paribhuṃjīya*[41] yathā teṣāṃ kārāḥ kṛtā atyarthaṃ mahāphalāni[42] mahānuśaṃsā mahādyutayo mahāvistārāḥ candropamaś ca kulāny upasaṃkrameyaṃ vyavakṛṣya kāyaṃ vyavakṛṣya cittaṃ hrīmān apragalbhaḥ anātmoddhatvī aparakutsī [MS: aparapansī][43] yathā svena labhena citta(ṃ) syāṃ sumanā [MS: sumanāḥ] evaṃ parasyāpi labhena citta(ṃ) syāṃ sumanā evaṃ cittaṃ ca punaḥ kulāny upasaṃkrameyaṃ / tat-kṛta etal labhyaṃ pravrajate na parakuleṣu yad-vad atra me pare mā na dadatu / satkṛtya mā asatkṛtya prabhūtaṃ mā stokaṃ praṇītaṃ mā lūhaṃ tvarita(ṃ) mā (?)baddhaṃ [MS: gatvaṃ][44] / evaṃ caritasya me kulāny upasaṃkrāmataḥ sacet pare na dadyus tenāhaṃ na teṣām antike āghāta-cittatayā pratigha-cittatayā vyavadīyeyaṃ / na ca punas tan-nidānaṃ / kāyasya bhedād apāyopapattyā vighātam āpadyeya / yad uta tām evāghāta-cittatāṃ pratigha-cittatām adhipatikṛtvā saced asatkṛtya na satkṛtya sacet stokaṃ na prabhutaṃ / sacel lūhaṃ na praṇītaṃ / saced (?)baddhaṃ na tvaritaṃ dadyuḥ / tayāhaṃ [n]āghāta-cittatayā pratighacittatayā ca vyavadīyeyam iti vistareṇa pūrvavat / [evaṃrūpaḥ paribhogo me pratirūpaṃ syād yad ahaṃ tathā ātmānam / sthāpayitvā paribhuñjeya][45] imaṃ cāhaṃ kavaḍīkāram[46] āhāraṃ niśritya tathā tathā pratipadyeya tāṃ ca mātrāṃ prativedyeyaṃ / yena me jīvitendriyanirodhaś ca na syān na ca piṇḍakena klāmyeyaṃ / brahmacaryānugrahaś ca me syād evaṃ ca me śramaṇa-bhāve pravrajita-bhāve sthitasyāyaṃ piṇḍapāta-paribhoga(ḥ) pratirūpaś ca / pariśuddhaś cānavadyaś ca syād ebhi[r ā]kāraiḥ sa pratisaṃkhyāyāhāram āharati //

/ āhāraḥ punaḥ katamaḥ / catvāra āhārāḥ / kavaḍaṃkāraḥ sparśo manaḥsaṃcetanā vijñānaṃ cāsmiṃs tv arthe kavaḍaṃkāra āhāro 'bhipretaḥ / sa punaḥ katamas tadyathā manthā vāpūpā vā odana kulmā-

[41] The italicized phrase is an intrusion and apparently belongs later (see note 45), where it will be used to reconstruct a missing passage.

[42] MS ending of this word is partly illegible, and concludes with *ur*.

[43] The correction is based on T. *gźan la mi smod pa* 'not reproaching others.'

[44] The next MS occurrence is *?batvaṃ*. The T. *ḥgyaṅs te* means 'delayed.'

[45] T. *de ltar bdag ñid bźag ste / yoṅs su loṅs spyod par byed na / de ltar yoṅs su loṅs spyod par byed pa de ni / bdag gi tshul daṅ mthun pa yin te /*. The MS at this point did not show any corresponding Sanskrit, but it is obvious that the preceding intrusive passage (note 41) corresponds in great measure with the Tibetan. A Sanskrit reconstruction has been attempted within the brackets to utilize as much as possible the intrusive passage alluded to, and simultaneously to constitute a model that could have given rise to the Tibetan translation.

[46] The spelling here is close to the Pāli *kabaliṃkāra*, as cited above. But in the list of four foods and earlier, Asaṅga spells the word *kavaḍaṃkāra*, according to the MS. However, cf. note 10, above, containing a citation of the reading *kāvaḍīkāra* from part 1 of the *Yogācārabhūmi* as edited by V. Bhattacharya.

ṣaṃ vā sarpis tailaṃ madhu phaṇitaṃ[47] māṃsaṃ matsyāṃ vallūrā lavaṇaṃ kṣīraṃ dadhi navanītam itīmāni cānyāni caivaṃ rūpāṇy upakaraṇāni yāni kavaḍāni kṛtvābhyavahriyante / tasmād kavaḍaṃkāra ity ucyate //

/ āharatīti bhuṅkte / pratiniṣevaty avaharati khādati bhakṣayati svādayati pibati cūṣatīti paryāyāḥ //

/ na dravārtham iti yaś caite kāmopabhogina ity arthaḥ / ya āharanti yad vayam āhāreṇa prīṇita-gātrāḥ saṃtarpita-gātrāḥ pratyupasthite sāyāhna-kāle samaye abhikrāntāyāṃ rajanyāṃ maulībaddhikābhiḥ sārdham alābu-romaśa-bāhubhiḥ kanduka-stanibhir narībhiḥ sārdhaṃ krīḍa[n]to ramamāṇāḥ paricārayan[t]a auddhatyaṃ dravaṃ prāviṣkariṣyāma iti drava eṣa ārye dharmavinaye yad uta kāmarāgopasaṃhitā maithunopasaṃhitā pāpakāḥ akuśalādharmā vitarkayair ayaṃ khādyamāno bādhyamāna uddhatendriyo bhavaty uddhatendriyaś ca drutamānasaḥ plutamānasaḥ asthitamānaso 'vyupaśāntamānasaḥ te punar atyartham āhāram āharanto dravārtham āharantīty ucyate //

/ śrutavāṃs tv āryaśrāvaka(ḥ) pratisaṃkhyāna-balika ādīnava-darśī niḥsaraṇaṃ prajānan paribhuṅkte / na tu tathā yathā te kāmopabhogino bhuñjante / tenāha na dravārtham //

/ na dravārthaṃ na madārthaṃ na maṇḍanārthaṃ na vibhūṣaṇārtham iti / yathāpi ta eva kāmopabhogina ity artho ya āhāram āharanti / adya vayam āhāram āhṛtavanto yad uta prabhūtaṃ ca tṛptito yathāśaktyā balaṃ snigdhaṃ ca vṛṣmaṃ ca bṛṃhaṇīyaṃ ca varṇasaṃpannaṃ gandhasaṃpannaṃ / rasasaṃpannam endhībhūtaṃ [MS: endhābhūte] nigatāyāṃ rajanyāṃ śaktā bhaviṣyāmaḥ / pratibalā vyāyāmakaraṇā [MS: -karaṇo] yad uta ātatīkriyayā[48] vā nirghaṭṭena [MS: nirghātena] vā vyāyāma-śilayā vā ulloṭhanena pṛthivī-khātena vā bāhuvyāyāmena vā / pādāvaṣṭambhanena vā plavanena vā laṅghanena [MS: alaṃghanena] vā tatra vyāyāmena vā taṃ ca punar vyāyāmaṃ niśritya balavanto [bhavi]ṣyāmaḥ / vyāyata [MS: avyāyata]-gatrā dīkṣaṃ cārogāḥ cirakālaṃ cāsmākaṃ 'sau balam anuvartakaṃ bhaviṣyati no tu tvaritaṃ / virūpakaraṇ[ān]i jarādeham abhibhaviṣyantīti / ciratarāṃ ca jīviṣyāma iti / prabhūtabhakṣaṇe ca pratibalā bhaviṣyāmaḥ / bhuktaṃ ca[49] samyak pariṇamiṣyati / doṣāṇāṃ cāpacayaḥ kṛto bhaviṣyati / ity ārogya-madārthaṃ yauvana-madārthaṃ jīvita-madārthaṃ paribhuñjate //

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[47] Girija Prasanna Majundar, "Food [Man's Indebtedness to Plants]," *Indian Culture*, January, 1935, 417, spells the word *phānita*, remarking, "sugarcane juice boiled down to one-fourth; it can be drawn out in threads." A. F. Rudolf Hoernle, ed., "The Bower Manuscript," in *Arch. Survey of India*, n.i.s., vol. 22, General Sanskrit Index, 300, enters "Phāṇita, molasses, in *sa-phāṇita*, q.v."

[48] MS is obviously corrupt with a reading *atar*[?]*kayā*. The emendation is based as far as possible on the MS reading as well as on the translation T. *gźu dgaṅ ba* 'stretching the bow.'

[49] MS adds another *bhuktaṃ* by mistake after the *ca*.

/ teṣāṃ punar evaṃ bhavati / kṛtavyāyāmā vayaṃ snātra-saṃvidhānaṃ kariṣyāmo / yad uta śucinā toyena gātrāṇi prakṣālayiṣyāmaḥ / prakṣālitagātrāś ca keśāni ca prasādhayiṣyāmaḥ / vividhena cānulepanena kāyam anulipya [MS: anupalipya] vividhair vastrair vividhair mālyair vividhair alaṃk[āraiḥ] kāyaṃ bhūṣayiṣyāmaḥ / tatra yat snāna-prasādhanānulepanam idam ucyate / teṣāṃ maṇḍanaṃ //

/ tathā maṇḍana-jātānāṃ yad vastra-mālyābharaṇa-dhāraṇam idam ucyate / vibhūṣaṇam iti / maṇḍanārthaṃ vibhūṣaṇārthaṃ paribhuñjā[n]t[as ta?][50] evaṃ madamattā maṇḍanajāti-vibhūṣitagātrāḥ / pratyupasthite madhyāhna-samaye sāyāhna-samaye vā bhakta-samaye tṛṣitā bubhukṣitāś ca pareṇa tarpeṇa parayā nandyā pareṇāmodena / anādīnava-darśino niḥsaraṇam aprajānanto [MS: aprajānanta] yathopapannam āhāram āharanti / yāvad eva punaḥ punar dravārthaṃ maṇḍanārthaṃ vibhūṣaṇārthaṃ ca śrutavāṃs tv ārya-śrāvakaḥ / pratisaṃkhyāna-balika ādīnava-darśī niḥsaraṇaṃ prajānan paribhuṅkte / na tu tathā yathā te kāmopabhoginaḥ paribhuñja[n]te / nānyatremam asaṃniṣevaṇaṃ prahātavyam āhāraṃ pratiniṣevamāṇa eva prahāsyāmīti //

/ yāvad evāsya kāyasya sthitaya [MS: sthitaye] iti bhuktvā nābhuktvā yaś ca jīvati tasya kāyasthitir ity ucyate / so 'ham imam āhāram āhṛtya jīviṣyāmi na mariṣyāmīty āharati / tenāha [MS: tenāhaṃ] yāvad eva kāyasya sthitaye //

/ kathaṃ yāpanāyai āharati / dvividhā yātrā asti kṛcchreṇa yātrā asty akṛcchreṇa kṛcchreṇa yātrā katamā yad rūpam [āhāram] āharato jighatsā daurbalyaṃ vā bhavati / duḥkhito vā bāḍha-glānaḥ / adharmeṇa vā piṇḍapātaṃ paryeṣate na dharmeṇa / raktaḥ paribhuṅkte sakto gṛddho grathito mūrchito 'dhyavasito 'dhyavasāyamāpannaḥ / guruko cāsya kāyo bhavaty akarmaṇyaḥ aprahāṇa-kṣamaḥ yenāsyātvaritaṃ cittaṃ samādhīyate [MS: samādhiyate] / kṛcchreṇa vā āśvāsa-praśvāsāḥ pravartante / styāna-middhaṃ vā cittaṃ paryava[na]h[at]īyam ucyate kṛcchreṇa yātrā //

/ akṛcchreṇa yātrā katamā yathāpi tad rūpam āhāram āharato yathā jighatsā daurbalyaṃ vā na bhavati / *nābhyadhiko bhavati*[51] duḥkhito vā bāḍhaglānaḥ / dharmeṇa vā piṇḍapātaṃ paryeṣate na vādharmeṇa / arakto vā paribhuṅkte 'sakto 'gṛdhro grathito 'nadhyavasito 'nadhyavasāyamāpannaḥ / na cāsya kāyo guruko bhavati / karmaṇyo bhavati / prahāṇa-kṣamo yenāsya tvaritaṃ cittaṃ samādhīyate / alpa-kṛcchreṇāśvāsapraśvāsāḥ pravartante / styāna-middhaṃ cittaṃ na paryavanahatīyam ucyate alpakṛcchreṇa yātrā //

[50] The portion within brackets was covered by a thumbtack.
[51] The italicized phrase is an intrusion, as can be seen by comparison with the preceding paragraph.

/ tatra yā kṛcchreṇa yātrā tayā jīvita-sthitir bhavati / kāyasya yāvad yā sa-saṃkliṣṭā tatra ye 'yam alpakṛcchreṇa yātrā tayā jīvita-sthitir bhavati / kāyasya sā ca punar anavadyā / asaṃkliṣṭā tatra śrutavān āryaśrāvakaḥ / sāvadyāṃ saṃkliṣṭāṃ yātrāṃ parivarjayati / anavadyām asaṃkliṣṭāṃ yātrāṃ gacchati / pratiṣevate / tenāha yāpanāyai //

/ sā punar anavadyā asaṃkliṣṭā yātrā yā pūrvam uktā / taṃ kathaṃ kalpayati / āha yady ayaṃ jighatsoparataye brahmacaryānugrahāya iti paurāṇāṃ ca vedanāṃ / prahāsyāmi navāṃ ca notpādayiṣyāmi / yātrā ca me bhaviṣyati / balaṃ ca sukhaṃ cānavadyatā ca sparśavihāratā ceti / evaṃ pratiṣevamāṇaḥ anavadyām asaṃkliṣṭāṃ yātrāṃ kalpayati //

/ kathaṃ ca punar jighatsoparataya [MS: -taye] āharati pratyupasthite bhakta-samaye utpannāyāṃ kṣudhāyāṃ yadā paribhuṅkte tasyaiva kṣut-parya[va]sthānasya jighatsā-daurbalyasya ca prativigamāya tāṃ ca mātrāṃ paribhuṅkte / yathāsya bhuktavataḥ akāle punar jighatsā daurbalyan na bādhate / yad uta sāyāhna-samaye vā abhikrāntāyāṃ vā rajanyāṃ śvo-bhūte pratyupasthite bhakta-samaye evaṃ jighatsoparataye āharati //

/ kathaṃ brahmacaryānugrahāyāharati / tāṃ mātrāṃ paribhuṅkte / tad rūpam āhāram āharati / yenāsya kuśalapakṣe prayuktasya dṛṣṭa eva dharme bhukta-samanantaraṃ tasminn eva vā divase 'gurukaḥ kāyo bhavati / karmaṇyaś ca bhavati / prahāṇa-kṣamaś ca yenāsya tvarita(ṃ) tvaritaṃ cittaṃ samādhīyate [MS: samādhiyate] / alpakṛcchreṇāśvāsa-praśvāsāḥ pravartante / styāna-middhaṃ cittaṃ na paryavanahati / yenāyaṃ bhavyo bhavati / pratibalaś ca / kṣipram evāprāptasya prāptaye 'nadhigatasyādhigamāyāsākṣātkṛtasya sākṣātkriyāyai / evaṃ brahmacaryānugrahāyāharati //

/ kathaṃ paurāṇāṃ vedanāṃ prahāsyāmīty āharati / yathāpi tad atītam adhvānam upādāyāmātrayā vā paribhuktaṃ bhavaty apaśyaṃ vāpariṇate vā yenāsya vividhaḥ kāyika ābādhaḥ samutpanno bhavati / tadyathā kaṇḍū kuṣṭha(ḥ) kiṭibha(ḥ) kilāsa iti vistareṇa pūrvavat / tasya cābādha-nidānā utpadyante śārīrikā vedanā-duḥkhās tīvrāḥ kharā kaṭukā amanāpā tasyābādhasyopaśamāya tāsāṃ ca tan-nidānānāṃ duḥkhānāṃ vedanānām upaśamāya hitaṃ paśyam anukūlam ānulomikaṃ vaidyopadiṣṭena vidhinā bhaiṣajyaṃ pratiṣevate sāṃpreyaṃ cāhāram āharati / yenāsyotpannasyābādhasya tan-nidānānāṃ ca duḥkhānāṃ vedanānāṃ prahāṇaṃ bhavaty evaṃ paurāṇāṃ vedanāṃ prahāsyāmīty āhāram āharati //

/ kathaṃ navāṃ vedanāṃ notpādayiṣyāmīty āhāram āharati / sa vartamānam adhvānam upādāya sukhī arogo balavān nāmātrayā vā paribhuṅkte / apaśyaṃ vāpariṇate vā yenāsy[ān]āgatam adhvānam

upādāya śvo vā uttaraśvo vā visūcikā vā kāye saṃtiṣṭheta / anyatamānyatamo vā kāye kāyika ābādhaḥ samutpadyeta / tadyathā kaṇḍū kuṣṭha(ḥ) kiṭibha(ḥ) kilāsa iti vistareṇa pūrvavat / yan-nidānā utpadyerañ chārīrikā [MS: utpadyeran cchārīrikā] vedanā pūrvavat / evaṃ ca navāṃ vedanāṃ notpādayiṣyāmīty āharati //

/ kathaṃ yātrā me bhaviṣyati / balaṃ ca sukhaṃ cānavadyatāṃ ca / sparśavihāratā cety āharati / yat tāvad bhuktvā jīvatīty evaṃ yātrā bhavati / yat punar jighatsā-daurbalyam apanayati / evam asya balaṃ bhavati / yat punaḥ paurāṇāṃ vedanāṃ prajahāti / navāṃ notpādayaty evam asya sukhaṃ bhavati / yat punar dharmeṇa piṇḍapātaṃ paryeṣṭyāraktaḥ paribhuṅkte 'sakta iti vistareṇa pūrvavad evam asyānavadyatā bhavati / yat punar bhuktavato na gurukaḥ kāyo bhavati karmaṇyaś ca bhavati / prahāṇa-kṣamo vistareṇa pūrvavad evam asya sparśavihāratā bhavati / tenāha pratisaṃkhyāyāhāram āharati / na dravārthaṃ na madārthaṃ / na maṇḍanārtham iti / vistareṇa pūrvavad ayam tāvad bhojane mātrajñatāyā vistara-vibhāgaḥ //

/ samāsārthaḥ punaḥ katama āha / yaṃ [MS: yaś] ca paribhuṅkte / yathā ca paribhuṅkte / ayaṃ samāsārthaḥ *śo*[52] kaṃ paribhuṅkte / yad uta kavaḍaṃkāram āhāra(ṃ) manthā vāpūpā vā odana kulmāṣa(ṃ) vā vistareṇa pūrvavat / kathaṃ paribhuṅkte / pratisaṃkhyāya paribhuṅkte / na dravārthaṃ na madārthaṃ na maṇḍanārtham iti vistareṇa pūrvavat //

/ punar aparaṃ samāsārthaḥ pratipakṣa-parigṛhītaṃ ca paribhuṅkte / kāmasukhallikānta-[vi]varjitaṃ ca / ātmaklamathānta-vivarjitaṃ ca / brahmacaryānugrahāya ca / kathaṃ pratipakṣa-parigṛhītaṃ / yad āha pratisaṃkhyāyāhāram āharati / kathaṃ kāmasukhallikānta-vivarjitaṃ ca / yad āha / na dravārthaṃ na madārthaṃ na maṇḍanārthaṃ na vibhūṣaṇārtham iti / katham ātmaklamathānta-vivarjitaṃ / yad āha jighatsoparataye paurāṇāṃ ca vedanāṃ prahāsyāmi navāṃ ca notpādayiṣyāmi / yātrā ca me bhaviṣyati / balaṃ ca sukhaṃ ceti / kathaṃ brahmacaryānugrahāya paribhuṅkte / yad āha / brahmacaryānugrahāyānavadyatā ca / sparśavihāratā ca me bhaviṣyatīti //

/ punar aparaṃ [MS: aparaḥ] samāsārthaḥ dvayam idaṃ bhojanaṃ cābhojanaṃ ca / tatrābhojana(ṃ) / yat sarveṇa sarvaṃ sarvathā kiṃcin na paribhuṅkte / abhuñjaṃś ca mriyate / tatra bhojanaṃ dvividhaṃ / sama-bhojanaṃ / viṣama-bhojanaṃ ca / tatra sama-bhojanaṃ / yan nātyalpaṃ nātiprabhūtaṃ / nāpaśyaṃ nāpariṇate na saṃkliṣṭaṃ / tatra [vi]ṣama-bhojanaṃ / yady atyalpam atiprabhūtaṃ ca / apariṇate vāpaśyaṃ vā saṃkliṣṭaṃ vā paribhuṅkte / tatra sama-bhojane nātyalpa-bhojane jighatsā-daurbalyam anutpannaṃ / notpādayati / utpa-

[52] The syllable *śo* is an intrusion.

nnaṃ prajahāti / tatra nātiprabhūta-bhojane [MS: bhojanena] samabhojane na gurukaḥ kāyo bhavaty akarmaṇyaḥ / aprahāṇa-kṣamo vistareṇa pūrvavat / tatra pariṇata-bhojanena samobhojanena paurāṇāṃ ca vedanāṃ prajahāti / navāṃ ca notpādayiṣyaty evam asya yātrā bhavati / balaṃ ca sukhaṃ cāsaṃkliṣṭa-bhojanena / samabhojanenānavadyatā ca bhavati / sparśavihāratā ca //

/ tatrātyalpa-bhojanaṃ / yena jīvati / jighatsā-daurbalya-parītaś ca jīvati / atiprabhūta-bhojanaṃ / yenāsya guru-bhārādhyākrāntaḥ kāyo bhavati / na ca kālena bhaktaḥ pariṇamati / tatrāpariṇata-bhojanena visūcikā kāye saṃtiṣṭhate / anyatamānyatamo vā kāye kāyikas tu bādhaḥ / samutpadyate / yathāpariṇatabhojanenaivam apaśyabhojanena tatrāyam apaśyabhojane viśeṣaḥ doṣaḥ pracayaṃ gacchati / kharaṃ cābādhaṃ spṛśati / tatra saṃkliṣṭa-bhojanenādharmeṇa piṇḍapātaṃ paryeṣya raktaḥ paribhuṅkte / sakto gṛddho grathita iti vistareṇa pūrvavat //

/ iti yaḥ sama-bhojanaṃ ca / paribhuṅkte / viṣama-bhojanaṃ ca parivarjayati / tasmād bhojane samakārīty ucyate / bhojane ca samakāritaiṣā ebhir ākārair ākhyātā uttānā vivṛtā saṃprakāśitā / yad uta pratisaṃkhyāyāhāram āharati / na dravārthaṃ na madārthaṃ na maṇḍanārthaṃ na vibhūṣaṇārthaṃ / iti / vistareṇa pūrvavat / tatra yat tāvad āha / pratisaṃkhyāyāhāram āharati / na dravārthaṃ na madārthaṃ na maṇḍanārthaṃ na vibhūṣaṇārthaṃ / yāvad evāsya kāyasya sthitaye yāpanāyai anena tāvad abhojanaṃ pratikṣipati [MS: na pratikṣipati] / yat punar āha / jighatsoparataye brahmacaryānugrahāya vistareṇa yāvat / sparśavihāratāyai anena viṣama-bhojanaṃ pratikṣipati //

/ kathaṃ ca punar viṣama-bhojanaṃ pratikṣipati / yat tāvad āha / brahmacaryānugrahāyānenātiprabhūtabhojanaṃ pratikṣipati / yad āha / paurāṇāṃ ca vedanāṃ prahāsyāmi / navāṃ ca notpadayiṣyāmīty anenāpariṇata-bhojanatām apaśyabhojanatāṃ ca pratikṣipati / yad āha / yātrā ca me bhaviṣyati / balaṃ cānen[a n]ātyalpabhojanatāṃ prabhūtabhojanatāṃ ca darśayati / yad āha / sukhaṃ ca me bhaviṣyatīty anena pariṇatabhojanatāṃ paśyabhojanatāṃ ca[53] darśayati / yad āha / anavadyatā ca me bhaviṣyati / sparśavihāratā cety anenāsaṃkliṣṭabhojanatāṃ darśayati //

/yo 'sāv adharmeṇa piṇḍapātaṃ paryeṣya raktaḥ paribhuṅkte / sakto vistareṇa pūrvavat / sa-saṃkliṣṭaś ca paribhuṅkte sāvadyatā cāsya bhavati / tasyaiva kuśalapakṣa-prayuktasya pratisaṃlayane yoge manasikāre uddeśa-svādhāye 'rtha-cintāyāṃ ta eva pāpakākuśalā vitarkāś

[53] Although the MS has *ca* here, it omitted *paśya-bhojanatāṃ*, and then repeated the sentence with the latter expression. According to the Tibetan, there is only one sentence.

cittam anusravanti / ye 'sya tāṃ [MS: taṃ] nimnāṃ tatpravaṇāṃ tatprāgbhārāṃ cittasaṃtatiṃ pravartayanti / yenāsya sparśavihāro na [MS: sparśa-vihāreṇa] bhavati //

/ sā ceyaṃ dvividhā sparśavihāratātiprabhūtabhojanaparivarjanāc ca yenāsya na gurukaḥ kāyo bhavati / akarmaṇyaḥ / aprahāṇa-kṣama ima iti vistareṇa pūrvavat / āhāre cāsvādā-karaṇād yenāsya vitarka-saṃkṣobha-kṛtāṃ asparśavihāratā na bhavati //

/ tad evaṃ sati sarvair ebhiḥ padair bhojane samakāritā vyākhyātā [MS: vyākhyā cā] bhavati //

/ idam ucyate bhojane mātrajñatā / vistarataḥ saṃkṣepataś ca //

TRANSLATION OF THE TEXT

What is 'knowing the amount in food'? A case in point: Someone here, after detailed consideration, eats food, not for the purpose of sport, not for the purpose of intoxication, not for the purpose of smartening, and not for embellishment, and so forth, as previously.[54]

How does he eat food after detailed consideration? Detailed consideration is explained as insight (*prajñā*). By insight he observes the trouble[55] of morsel food. Having become averse[56] by seeing the trouble, he ingests [food].

Furthermore, what is that seeing of trouble? As follows: [the trouble] associated with enjoyment, associated with transformation, or associated with search of [*or* for] whatever morsel [food].

[Among those] what is the trouble associated with enjoyment? A case in point: At the time that someone here eats food that has perfect color, perfect odor, perfect taste, and is well prepared, immediately upon the morsel food being cast into his mouth, when it is ground up by the teeth apparatus, saliva flows and it becomes wet and imbued with saliva and at that time is rolled along the gullet. Whatever was the former (*pūrvika, purāṇa*)[57] agreeability, it entirely abandons that and undergoes a thorough change. And it, being engaged in that change, is explained as comparable to vomit.

[54] By "and so forth, as previously," Asaṅga refers to the paragraph presented above on p. 139.

[55] BHS *ādīnava*, for which see Edgerton, *Dict.* 94, where the possibilities "misery, evil, danger, mishap, wretchedness" are suggested.

[56] *vidūṣayitvā*, a BHS form. Edgerton, *Dict.* 487, gives, for *vidūṣaṇā*, 'self-denunciation.'

[57] Asaṅga uses a sequence of two or more virtually synonymous terms to show emphasis, here 'former' (*pūrvika, purāṇa*). Later in this section he employs the same device to mean 'person' (*puruṣa-pudgala*), 'struggles' (*utsahate, ghaṭate, vyāyacchate*), 'struggled' (*utsahata, ghaṭata, vyāyacchata*), and 'completely explained' (*ākhyāta, uttāna, vivṛta, saṃprakāśita*).

If the eating person (*puruṣa-pudgala*) would pay attention to it, having that state, from the standpoint of its appearance, and would remember it, in no case on another occasion would desire of enjoyment take shape for him while the food is untransformed and excellent—how much less when it has that state [of transformation]! When he has mastered the enjoyment of food by means of that succession [of steps in eating] and those multiple appearances [of that state], whatever was the seeming good color disappears, and the trouble involved in the unclean becomes apparent. This is called 'trouble associated with enjoyment,' namely, in regard to food.

Among those, what is the trouble, in regard to food, associated with transformation? Of him having eaten and ingested that food, when it is transformed at night, whether in the middle or last watch, at that time it increases, generates, makes flourish, in that body numerous kinds and many different sorts of unclean substances, such as blood, flesh, sinews, bones, skin; and he transforms some of them into the substance of urine and ordure; and what is transformed goes into the lower part. He should purge that each day. And whatever is touched by that, whether hand, foot, or major or minor limb, as the case may be, becomes repulsive for oneself and for others, and from that cause there arise many bodily ailments in his body, as follows: boils (*gaṇḍa, piṭaka*), cutaneous eruptions (*dardrū, vicarcikā*), itching (*kaṇḍū*), leprosy (*kuṣṭha*), febrile eruptions (*kiṭibha*), white leprosy (*kilāsa*), fever (*jvara*), cough (*kāsa*), consumption (*śoṣa*), epilepsy (*apasmāra*), pathological hunger (*āṭakkara*),[58] jaundice (*pāṇḍuroga*), (?)bleeding (*rudhira*), unbalance of bile (*pitta*), fistula in the sex organ or anus (*bhagaṃdara*). Those and other bodily ailments of the same category arise in the body. And what is eaten goes wrong for him. Thereby indigestion attended with purging in both directions occurs in his body. This is called 'the trouble associated with transformation,' namely, in regard to food.

Among those, what is the trouble, in regard to food, associated with search? The trouble associated with search is of multiple kinds: created by acquisition, created by protection, created by breakdown of affection, created by dissatisfaction, created by servitude, and created by evil action.

Among them, what is the trouble, in regard to food, created by acquisition? A case in point: Someone here, owing to food as cause, on account

[58] Edgerton, *Dict.* 91, enters '*āṭakkara*, m., = aṭakkara, q.v.; Bhik 17a.2, in list of diseases.' He is referring to *Bhikṣuṇī-karmavācanā*, ed. Ridding and La Vallée Poussin, *BSOS*, vol. 1, part 3 (1920), 123–143. The list of diseases (pp. 131–132) contains the sequence *śoṣo 'pasmāraḥ / āṭakkaraḥ / pāṇḍurogaḥ*. By comparison with Asaṅga's list, this supports the reading *apasmāra* rather than *śoṣāpasmāra* for 'epilepsy'; cf. MS reading *śoṣaḥ śosāpasmāra*, p. 141.

of food, being oppressed by cold when it is cold, being oppressed by heat when it is hot, struggles (*utsahate, ghaṭate, vyāyacchate*) with agriculture, with tending cows, with commerce of various kinds—writing, measuring, arranging, counting, sealing; or with arts and crafts; either in order to obtain food that has not been obtained, or to store it. When he has thus struggled (*utsahata, ghaṭaṭa, vyāyacchata*) for food, on account of food, if those works go wrong, that is the primary cause that he grieves, laments, bemoans, beats his breast, weeps; or attachment turns to bewilderment, with his cry, "Alas, my effort is fruitless!" This is the trouble associated with acquisition, that is, in regard to food.

If he prospers, he is reduced to fierce effort because of protection of it. "Suppose my goods would be seized by the king or by robbers, or burnt by fire, or carried away by water; or stores badly stored would be lost; or works badly done would be destroyed; or unfriendly kinsmen would take charge; or a 'family firebrand' [a ruiner of the family] would arise in the family, who by wrong method would reduce those goods to ruin." [Such is] the trouble associated with protection, that is, in regard to food.

What is the trouble created by breakdown of affection? A case in point: Because of that food, on account of food, a mother speaks in a nasty way to son; the son, to mother; the father, to son; the son, to father; the brother, to sister; the sister, to brother; a companion, to his companion. How much more so, person [at large] to person! They become mutually hostile and fall into quarrels. In the same way, noble 'great Sāl trees'[59] of Brahmans, Kṣatriyas, or Householders, because of that food, thus fall into hostile quarrels, strike each other with their hands, and strike with clod, with club, with sword. This is called 'trouble created by breakdown of affection.'

Among those, what is the trouble created by dissatisfaction?[60] A case in point: Some kings—warriors consecrated on their heads—dwelling unsatisfied regarding their own villages, towns, realms, capitals, attack the military arrays, the forces of troops, on both sides. They begin with conch shells being blown, drums being sounded, and arrows being shot. They approach, together with horses moving to and fro. They approach together with elephants, chariots, and (?)infantry moving to and fro.

[59] Asaṅga is referring to families of the three upper castes; cf. *Mahāvyutpatti*, 3862–3864: *kṣatriya mahāsāla kula, brāhmaṇa mahāsāla kula, gṛhapati mahāsāla kula.*

[60] This and the next paragraph are of obvious antiwar sentiment. But see the remarks by Asaṅga referred to in Paul Demiéville, "Le Bouddhisme et la guerre," *Mélanges publiés par l'Institut des hautes études chinoises*, XI (Paris, 1957), I, 379–380, where we find that a *bodhisattva* is exhorted to kill another who was on the point of killing many others. Presumably a contemporary of Asaṅga, Kālidāsa has a much higher opinion of kingship, as can be seen from B. S. Upadhyaya, *India in Kālidāsa* (Allahabad, 1947), 105 f.; for the descriptions of warfare in Kālidāsa's works, see pp. 157 f.

They, with bodies wounded by arrows or spears, incur death or suffering as great as death. This or anything else of the same category is called 'trouble created by dissatisfaction.'

Among those, what is the trouble created by servitude? A case in point: Hirelings of a king storming well-fortified cities are bestrewn with boiling sesame oil, boiling fat, boiling cow-dung watery mixture, boiling copper, boiling iron; and with their bodies wounded by arrows and spears incur death or suffering as great as death. This or anything else of the same category is called 'trouble created by servitude.'

Among those, what is the trouble created by evil action? A case in point: Someone, because of food, has accumulated much evil action committed by body; and just as by body, so also by speech and by mind. And at the time he becomes sick, suffers, has severe illness, when at eventide a shadow descends toward, hangs over, alights upon mountains or mountain peaks, it occurs to him regarding his former evil action of body, evil action of speech and mind: "Alas, I have done evil; alas, I have not done good, with body, speech, and mind. Whatever be the destiny belonging to sins committed, dying, I shall go to the destiny." He with regret dies, and having died goes to evil states, among hell beings, among animals and hungry ghosts. This is called 'trouble created by evil action.'

It occurs to him as follows: "Searching for food I have trouble; also enjoying it I have trouble; and also when it has been enjoyed, the transformation is trouble."

Still, food has some modicum of benefit. And what is that? This body lives by food. Based on food, it abides, but does not when without food. This is the modicum of benefit. Also this body of someone, thus living by food, having abided for a long time, abides for a hundred years, or still a little more, when cared for properly. Also that person could die early. Here, those who are engaged in mere life of body are not well engaged. And those who are satisfied with mere life of body are not well satisfied. Moreover, they do not experience the perfect, irreproachable benefit created by food. Moreover, those who are not satisfied with mere life of body, not engaged in mere life of body, are well engaged. Furthermore, they, based on just that life of body, who are engaged to accomplish chastity are well engaged. Also, just those experience the perfect, irreproachable benefit. "Therefore, it is not my mental picture[61] that I

[61] The expression 'mental picture' in this sentence translates S. *pratima*; and, in the following one, S. *pratirūpa*. Asaṅga apparently employs *pratima* and *pratirūpa* in a technical sense of Buddhist meditation. Both are approximately synonyms of *pratibimba*. This is an important concept in the *Śrāvakabhūmi*. The meditative object is the *ālambana*. The reflected image in the mind of that object is the *pratibimba*. There are two *pratibimba, savikalpa-pratibimba* and *nirvikalpa-pratibimba*, as is shown in my chap. iv.

should dwell satisfied with the mere base benefit of food. It is not my mental picture that I should incur the law associated with fools—the foolish misfortune." When one has thus completely understood the trouble with all its aspects in regard to food, he from this point onward, after detailed consideration, seeing the trouble and seeking the way of deliverance, eats food like 'the flesh of a son'[62] just for the purpose of deliverance from food.

It occurs to him: "Thus, these donors and patrons, attaining goods with difficulty, experiencing great trouble created by search, oppressing skin, flesh, and blood, present [those goods] to us, taking into account (*upādāya*)[63] that they have compassion toward [us] and desire special fruit, those alms thus received by us involve actions done by those (donors) that are exceedingly of great fruit, great benefit, great splendor, great extent; and [so] I should go to homes like the moon.[64] And I should go to homes withdrawing body, withdrawing thought, with modesty, without pride, not extolling myself, not reviling another; and with the thought that just as I should be pleased according to thought because of my own receipts, so I should be pleased according to thought because of another's receipts." On that account this is allowable—he goes as a monk to others' homes not as follows [thinking]: "May others not fail to give to me; and with respect, not without respect; much, not a little; good, not bad; speedily, not delayed." [It occurs] to him so practicing:

[62] Bhikkhu Ñāṇamoli, trans., *The Path of Purification* (*Visuddhimagga*) *by Bhadantācariya Buddhaghosa* (Colombo, 1956), 33, has a note: "*Child's flesh* (*puttamaṃsa*) is an allusion to the story (S. ii, 98) of the couple who set out to cross a desert with an insufficient food supply but got to the other side by eating the flesh of their child who died on the way." This is a reference to the passage of which the first part was quoted on p. 136, above. However, the story actually has the parents slaying their child in order that they may survive. It goes on, "Now what do you think, monks? Would they eat the food for sport?" (*taṃ kiṃ maññatha bhikkhave api nu te davāya vā āhāram āhareyyum*) and so forth, with 'intoxication,' 'smartening,' and 'embellishment,' ending with the reply, "Not so, your honor" (*no hetam bhante*). The *Laṅkāvatārasūtra* (246) converts the simile to an argument against eating meat: the *bodhisattva* has the "idea that all sentient beings are his sole child" (*sarvasattvaikaputrakasaṃjñā*). Apparently, according to this *sūtra*, a *bodhisattva* is not allowed to eat meat even in a situation as exceptional as that of the couple alluded to above. At least in his *Śrāvakabhūmi* Asaṅga opposes this extreme view, and certainly he does not oppose meat-eating, as can be seen from his list of foods, soon to be detailed. Tapo Nath Chakravarty, "Food and Drink in Ancient Bengal," *Journal of the Department of Letters*, University of Calcutta, n.s., vol. 2, part 2 (1958), 235, cites the views of the ancient Indian Hindu Smṛti writer Manu: "There is thus nothing wrong (Nāsti doṣaḥ) in the act of partaking [of] fish and meat (matsya-māṃsabhakṣaṇe) . . . Nivṛtti or complete abstinence from the aforesaid natural habits . . . is thus characterised as being of inestimable value."

[63] The translation of *upādāya* is based on Edgerton, *Dict.* 145, where a lengthy entry on this word is found.

[64] Cf. the line in *Dhammapada*, *Brāhmaṇa-Vagga* 31: *candaṃ va vimalaṃ suddhaṃ vippasannam anāvilam* '(who) like the moon is undefiled, pure, serene, unmuddled.' The equivalent verse is in the BHS *Udānavarga*, *Brāhmaṇa-Varga*, numbered 39 in H. Beckh's edition of the Tibetan text.

"When I have gone to homes, if others do not give to me I should not in their presence sever [good relations][65] with malicious thought, with hostile thought. And furthermore, for that reason, after the dissolution of the body, I would not fall upon an obstacle through occurrence of evil states. That is to say, when I have mastered precisely that malicious thought and hostile thought, if they should give without respect, not with respect; a little, not much; bad, not good; delayed, not speedily, I would not sever [good relations] with malicious thought or with hostile thought." And so forth, as previously. "Enjoyment of such kind would be my mental picture that I, so having based myself, should enjoy. And having taken recourse to this morsel food, in thus and thus way should I behave and know that measure, whereby there would be no cessation of my life organ and I would not be weary with alms; [whereby] I would have promotion of chastity, and thus I, dwelling in ascetic state and in monk state, would have enjoyment of alms—that is the mental picture, pure and irreproachable." After detailed consideration by means of these aspects, he eats food.

Furthermore, what is food? There are four foods: morsel, contact, volition, and perception. In the present context, the purport is morsel food. Again, what is the latter? As follows: mixed beverage (*manthā*), rice or barley cakes (*apūpa*), cooked rice (*odana*), sour gruel (*kulmāṣa*), ghee (*sarpis*), oil (*taila*), honey (*madhu*),[66] molasses (*phaṇita*), meat (*māṃsa*), fish (*matsyā*), dried meat (*vallūrā*), salt (*lavaṇa*), milk (*kṣīra*), curds (*dadhi*), fresh butter (*navanīta*). Having rendered in morsels those and whatever others are thus forms sustaining life, they are ingested. Therefore the term 'morsel' is used.

'He eats' (*āharati*) has as synonyms: enjoys a meal (*bhuṅkte*), attends upon in each case (*pratiniṣevati*),[67] ingests (*avaharati*), chews (*khādati*), eats up (*bhakṣayati*), relishes (*svādayati*), drinks (*pibati*), sucks (*cūṣati*).

'Not for the purpose of sport' means those with enjoyment of passions, who eat thinking: "We have bodies delighted, bodies satisfied by food.

[65] The optative form *vyavadīyeyam* is based on the root ²*dā*- 'divide, share' according to T. *rnam par ḥbyed pa*, the usual translation of S. *vibhakti*. Accordingly, the rendition 'sever [good relations]' was adopted as satisfying the context as well as the root. While Edgerton's *Dict.* does not have the form, it does enter *vyavadāna* 'purification,' which is presumably based on the root ⁴*dā*- 'clear.' But Whitney, *The Roots* . . . , remarks after this particular root, "Only with *ava*; certainly no separate root, and probably a specialization of meaning of the participle of / ²*dā*."

[66] Regarding the three immediately preceding entries, the *Carakasaṃhitā*, *Vimānasthāna*, I, 13, says that oil, ghee, and honey are the substances which serve to calm (respectively) wind, bile, and phlegm (*tailasarpirmadhūni vātapittaśleṣmapraśamanārthāni dravyāṇi bhavanti*). These last are often called the three *doṣas* in Indian medicine.

[67] Edgerton, *Dict.* 363, enters -*pratiniṣevaṇa*(-*tā*), "cultivation (of), adherence (to), severally, in each case (*prati*) . . . ," but does not associate this with eating.

When eventide is at hand, as night progresses, playing, enjoying ourselves, amusing ourselves among women girt with diadem, arms hairy like [stems of] gourds, breasts like play-balls, we will indulge in unrestrained sport."[68] This sport is in the noble doctrine and discipline as follows: those addicted to sensuous passion, addicted to carnality,[69] possess sinful, unvirtuous natures; the one eating, being oppressed with discursive thoughts, has dissolute senses, and he who has dissolute senses has a coursing mind, a swaying mind, an unstationed mind, an unpacified mind. Furthermore, it is said that they, eating food excessively, eat 'for the purpose of sport.' The noble disciple possessed of hearing, with the power of detailed consideration, seeing the trouble, eats knowing the way of deliverance, but not as those with enjoyment of passion eat. Therefore it is said, 'not for the purpose of sport.'

'Not for the purpose of intoxication, not for the purpose of smartening, not for the purpose of embellishment' means—a case in point—those with enjoyment of passions, who eat food thinking: "Today we are eating food that is of large quantity, has oily power as satisfying as possible, is nourishing, nutritious, has perfect color, perfect odor, perfect taste, is heated. When night is past, we shall be capable, be powerful, have the skill of athletic exercise, namely, for drawing [the bow], rubbing [the body], lifting the contest stone, digging the soil, contesting with arm, running, swimming, jumping, or contesting there; and, furthermore, having taken recourse to that athletic exercise, we shall be strong, have athletic bodies, be free from illness for serious purposes (*dīkṣaṃ*); and for a long time that strength will cleave to us, and not speedily will disfigurements overcome the body of old age; and we shall live for a very long time, and we shall be able to eat much; and there will be proper transformation of what is eaten, and there will be effected a reduction of faults." Thus one eats for the purpose of intoxication with freedom from illness, intoxication with youth, intoxication with life.

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[68] Hajime Nakamura, "The Influence of Confucian Ethics on the Chinese Translations of Buddhist Sutras," Liebenthal Festschrift, *Sino-Indian Studies*, vol. 5, parts 3 and 4 (Santiniketan, 1957), 156 f., esp. 159, shows that passages of this type were modified by pre-Tang translators to eliminate vulgarity; but (160), "In the Tang period, however, this bashfulness had gone . . ." The *Śrāvakabhūmi* was translated in the Tang period, but some translators at least had not become sufficiently sophisticated: as my wife translates for me the Chinese version in *Taishō*, 30.309b-5, 6, this sentence has shrunk to: "When night comes we will play with beautiful ornamented women, enjoy and amuse [ourselves], [and] indulge in unrestrained sport."

[69] The word *maithuna* is here translated as 'carnality' to accommodate the eight varieties mentioned in Johann Jakob Meyer, *Sexual Life in Ancient India* (New York, 1953), 251 n., though the author translates the word as 'copulation': "Maithuna (copulation), indeed, is according to old Indian teaching eightfold: smaraṇa (thinking of it), kīrtana (speaking of it), keli (dallying), prekshaṇa (viewing), guhyabhāshaṇa (secret converse), saṃkalpa (firm will to copulate), adhyavasāya (resolve to do it), kriyānishpatti (the actual accomplishment). Each is in itself maithuna."

Furthermore, it occurs to them: "Having done the athletic exercise, we shall go through the bathing procedure, namely, we shall wash our bodies with clean water; and with our bodies washed we shall comb[70] our hair; and anointing the body with various anointments, we shall adorn the body with various clothes, various garlands, various ornaments." Whatever be here the bathing, combing, and anointing, this is called their 'smartening.' The wearing of clothes, garlands, and ornaments by those who are characterized by smartening in that way is called 'embellishment.'

When they eat for the purpose of smartening, for the purpose of embellishment, they thus are intoxicated with intoxication, and have bodies of the smartening class and embellished. When midday or eventide is present as the time of eating, they, having become thirsty and hungry, with exceeding satisfaction, exceeding delight, exceeding joy, not seeing the trouble, not knowing the way of deliverance, eat food according as it is provided, simply again and again for the purpose of sport, of smartening, and of embellishment. The noble disciple, possessed of hearing, having the power of detailed consideration, seeing the trouble, eats knowing the way of deliverance, but not as those with enjoyment of passion eat, and he thinks, "Just never again resorting to this food which should not be resorted to, which should be renounced, I shall renounce [it]."

'Simply to keep his body alive' means that he who lives by eating, not by not eating, has life of the body. He eats thinking, "Eating this food, I shall live, not die." Therefore it is said, 'simply to keep his body alive.'

How does one eat for maintenance? There are two kinds of sustenance: sustenance with difficulty and without difficulty.

What is sustenance with difficulty? Whatever food of such material he eats, there is desire for food, or weakness; or he suffers with severe illness; or he seeks alms in an unlawful, not in a lawful, manner. He eats with clinging, attachment, desire-fettered, infatuated, coveting, fallen into covetousness. His body is heavy, inefficient; he is without patience for the elimination-exertion (*prahāṇa-kṣama*),[71] for which reason his mental substance (*citta*) is not speedily concentrated. Or the breathing in and breathing out proceed with difficulty. Or torpor and sleepiness enwrap his mental substance. This is called 'sustenance with difficulty.'

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[70] 'We shall comb' translates *prasādhayiṣyāmaḥ* on the authority of the Sino-Japanese renditions, *Kokuyaku Daizōkyō*, Rommbu, VI, 665. The dictionary of Monier-Williams does not enter this meaning for the verb, but does have *prasādhana*, m. 'a comb' (lexical) and *keśa-prasādhanī* (from *Suśrutasaṃhitā*).

[71] 'Patience for the elimination-exertion' (*prahāṇa-kṣama*) refers to meditative practice. The translation of *prahāṇa* is discussed in my chap. iv.

What is sustenance without difficulty? In particular (*yathāpi*), how, when he eats food of such material, there is no desire for food, or weakness. He does not suffer with severe illness. He seeks alms in a lawful, not in an unlawful, manner. He eats without clinging, without attachment, not desire-fettered, not infatuated, not coveting, not fallen into covetousness. His body is not heavy. It is efficient. He has patience for the elimination-exertion, for which reason he speedily concentrates his mental substance. Breathing in and breathing out proceed with little difficulty. Torpor and sleepiness do not enwrap his mental substance. This is called 'sustenance with little difficulty.'

Among those, whatever is sustenance with difficulty, thereby there is continuation of life of the body, that is to say, with stain. Among those, whatever is sustenance with little difficulty, thereby there is continuation of life of the body, and that, moreover, is irreproachable, without stain. Among those, the noble disciple, possessed of hearing, entirely casts away that sustenance attended with reproach and with stain. He proceeds, resorts to, the sustenance without reproach, without stain. Therefore it is said 'for maintenance.'

Furthermore, that irreproachable, unstained sustenance which has been mentioned above—how does one conceive that? It is said that if he resorts [to food: 'attends upon in each case'] to allay [the body's] desire for food and to promote chastity, with the thought, "I shall eliminate old feeling, and not give rise to new; and I shall have sustenance, strength, delight, no reproach, and an agreeable condition," then he conceives the irreproachable, unstained sustenance.

And how does he eat to allay [the body's] desire for food? When eating time is present and hunger has arisen, and he eats, and he eats that [particular] amount for dispelling his possession by hunger and his weakness through desire for food. As, furthermore, the weakness through desire for food does not oppress the one who eats out of proper time, that is, when the time of eating is eventide, or night as it progresses, or the next day, thus he eats to allay desire for food.

How does he eat to promote chastity? He eats that [particular] measure. He eats food so formed. Thereby, the one practicing in the virtuous side in this very life has a light body immediately after eating or on that very day. And he has an efficient body, and patience for the elimination-exertion, for which reason his mental substance is very speedily concentrated. His in- and out-breathings proceed with little difficulty. Torpor and sleepiness do not enwrap his mental substance. Thereby he has the fortune and is able quickly to attain the unattained, comprehend the uncomprehended, see in immediacy what has not been seen in immediacy. Thus he eats to promote chastity.

How does he eat with the thought, "I shall eliminate old feeling"? A case in point: In the past he had eaten in improper measure, or something unwholesome,[72] or there was wrong transformation, that thereby numerous bodily illnesses have arisen in him, that is, itching, leprosy, febrile eruptions, white leprosy, and so forth, as previously; and that in him arise intense, harsh, fierce, unpleasant corporeal feeling-sufferings which have the illness as their cause, [then] in order to allay that illness, and in order to allay those feeling-sufferings caused by it, he takes recourse through a procedure indicated by a physician, to a medicament that is beneficial, wholesome, favorable, suitable; and eats wholesome food. Thereby there is elimination of that illness that has arisen and of the feeling-sufferings caused by it. Thus he eats food with the thought, "I shall eliminate old feeling."

How does he eat food with the thought, "I shall not give rise to new feeling"? At the present time, happy, without illness, and strong, he does not eat with improper measure, or something unwholesome, or when there is bad transformation, [in such a way] whereby in the future, tomorrow or the following day, indigestion attended with purging in both directions would take shape in his body, or one or another bodily illness occur, that is, itching, leprosy, febrile eruptions, white leprosy, and so forth, as previously, from which cause corporeal feelings would arise, as previously. Thus he eats with the thought, "I shall not give rise to new feeling."

How does he eat with the thought, "I will have sustenance, strength, delight, no reproach, and an agreeable condition"? When he thinks, "One, having eaten that much, lives," thus arises his sustenance. When, "One dispels the weakness through desire of food," thus arises his strength. When, "One eliminates old feeling, and does not give rise to new," thus arises his delight. When, "Seeking alms in a lawful manner, one eats without clinging, without attachment . . . [so forth, as previously]," thus arises his state of non-reproach. When, "Having eaten, one's body is not heavy and is efficient, and he has patience for the elimination-exertion . . . [so forth, as previously]," thus arises his agreeable condition.

Therefore, he said: "After detailed consideration, he eats food, not for the purpose of sport, not for the purpose of intoxication, not for the purpose of smartening," and so forth as previously. That much is the extensive analysis of 'knowing the amount in food.'

Furthermore, what is the meaning in short? He said: "What he eats,

[72] BHS *apaśya*. The meaning is assured by T. *mi ḥphrod pa* 'unwholesome.' This BHS word, = *adṛśya*, reflects the use of the root *paś-* in places where Sanskrit uses only, or generally, the root *dṛś-*.

and how he eats—this is the meaning in short." What does he eat? As follows: morsel food—mixed beverage, rice or barley cakes, cooked rice, sour gruel, and so forth, as previously. How does he eat? After detailed consideration he eats, not for the purpose of sport, not for the purpose of intoxication, not for the purpose of smartening, and so forth, as previously.

Moreover, the meaning, in short, is that he eats in a manner governed by the antidote, in a manner shunning the extreme of indulgence in desires, in a manner shunning the extreme of mortification of self,[73] and in order to promote chastity. How in a manner governed by the antidote? As he said: "After detailed consideration, he eats food." How in a manner to shun the extreme of indulgence in desires? As he said: "not for the purpose of sport, not for the purpose of intoxication, not for the purpose of smartening, not for the purpose of embellishment." How in a manner to shun the extreme of mortification of self? As he said: "to allay desire of food; and with the thought, 'I shall eliminate old feeling and not give rise to new; and I shall have sustenance, strength, delight.' " How does he eat to promote chastity? As he said: "to promote chastity; and with the thought, 'I shall have no reproach, and an agreeable condition.' "

Moreover, the meaning in short is this pair: food and no food. Among those, no food means that someone eats nothing whatsoever and, not eating, he dies. Among those, food is of two kinds: moderate food and immoderate food. Among those, moderate food is that which is not too little, not too much, not unwholesome, not when there is bad transformation, not stained. Among those, immoderate food is if he eats too little, too much, when there is bad transformation, the unwholesome, the stained.

Among those, when there is moderate food that is not too little food, he does not give rise to weakness, through desire for food, that has not arisen, and he eliminates it if it has arisen. Among those, when there is moderate food that is not too much food, his body does not become heavy and inefficient, he does not lack patience for the elimination-exertion, and so forth, as previously. Among those, by means of moderate food that is transformed food, he eliminates old feeling and will not give rise to new. Thus there is his sustenance, strength, and delight. By means of moderate food that is unstained food, the state of no reproach arises, as well as an agreeable condition.

Among those, too little food—whereby he lives, and lives possessed by

[73] These are the two extremes to be avoided, according to the teaching of early Buddhism; the celebrated Middle Path is the course to follow. In BHS the two are *kāmasukhallikā* and *ātmaklamatha*; in Pāli they are *kāmasukhallikā* and *atthakilamatha*.

desire for food and by weakness; too much food—whereby his body is attacked by a heavy weight and his food is not transformed in due time. Among those, by reason of untransformed food, indigestion attended with purging in both directions takes shape in his body; or bodily illness, one or another, arises in his body. Just as by reason of untransformed food, so by unwholesome food. Among those, when there is unwholesome food, a special fault (*doṣa*)[74] builds up, and he comes upon harsh illness. Among those, by reason of stained food, seeking alms in an unauthorized manner, he eats with clinging, attachment, desire-fettered, and so forth, as previously.

That being so, one eats moderate food and shuns immoderate food. Because of that, he is said to be 'with moderation in respect to food'; and that moderation with respect to food is by these aspects completely explained (*ākhyāta, uttāna,*[75] *vivṛta, saṃprakāśita*); namely, after detailed consideration he eats food, not for the purpose of sport, not for the purpose of intoxication, not for the purpose of smartening, not for the purpose of embellishment, and so forth, as previously. In that passage, the part where he says, "After careful consideration, he eats food, not for the purpose of sport, not for the purpose of intoxication, not for the purpose of smartening, not for the purpose of embellishment, but simply to keep his body alive, to maintain it," with that he rejects the lack of food. Again, the part where he says, "[to] allay [the body's] desire for food and to promote chastity" and so forth down to "an agreeable condition," with that he rejects immoderate food.

And how [in particular] does he reject immoderate food? The part where he says, "To promote chastity," with that he rejects too much food. The part where he says, "and I shall eliminate old feeling and not give rise to new," with that he rejects untransformed food and unwholesome food. The part where he says, "and I shall have sustenance and strength," with that he indicates neither too little food nor [too] much food. The part where he says, "and I shall have delight," with that he indicates transformed food and wholesome food. The part where he says, "and I shall have no reproach and an agreeable condition," with that he indicates unstained food.

The one who, seeking alms in an unlawful manner, eats with clinging, attachment, and so forth, as previously, and eats with stain, also has reproach. Those sinful, unvirtuous discursive thoughts flow according to the mental substance of precisely that person who has applied himself to a virtuous category in introspection, *yoga*, mental orientation, recita-

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[74] It is possible that Asaṅga is here referring to the *doṣa* theory of Indian medicine. See note 66, above.

[75] Cf. the entry in Edgerton, *Dict.*, s.v.

tion of the exposition, and pondering of its meaning. They set in motion his 'stream of consciousness' (*cittasaṃtati*) which is so headed, so inclined, so bent. Thereby he does not have an agreeable condition.

Also, that agreeable condition is of two kinds: As a consequence of shunning too much food, thereby he does not have a body that is heavy and inefficient, he does not lack patience for the elimination-exertion, and so forth, as previously. And by reason of having no relish for food, thereby he does not have a disagreeable condition caused by the commotion of discursive thought.

That being so, all these words have elucidated moderation regarding food. This is called 'knowing the amount in food,' in extension and briefly.

CHAPTER VI

THE PARAMĀRTHA-GĀTHĀ ACCORDING TO ASAṄGA

INTRODUCTION

THE intrusive folios in the Bihar *Śrāvakabhūmi* manuscript include a major portion of the *Cintāmayī Bhūmi*, an earlier section of the *Yogācārabhūmi*. The *Cintāmayī Bhūmi* presents three groups of *gāthās*, together with Asaṅga's commentary.

The *Paramārtha-gāthās* (Verses of Supreme Meaning) to be presented with Asaṅga's commentary summarize the views of one of the most celebrated Buddhist teachers on those aspects of Buddhism which have been discussed through the centuries by opponents and devotees alike. Every history of Indian philosophy has to devote a major chapter to Buddhism and attempt to explain several of the points here set forth. The introduction to this *gāthā* treatment is worth citing (S 3B.4-2a f.):[1]

/ dharmapravicayaḥ katamaḥ / sa dvidho draṣṭavyaḥ / sūtrārtha-pravicayataḥ / gāthārtha-pravicayataś ca / tatra sūtrārtha-pravicayaṃ vastusaṃgrahaṇyāṃ bodhisat(t)vapiṭakāvavāde ca vistareṇa vakṣyāmi / gāthārtha-pravicayaḥ punas trividho draṣṭavyah / paramārtha-gāthā-vyavasthānataḥ / ābhiprāyikārtha-gāthā-vyavasthānataḥ / śarīrārtha-gāthā-vyavasthānataś ca / tatra paramārtha-gāthā-vyavasthānaṃ . . . /

What is deliberation of the doctrine? That should be understood as two kinds: as deliberation of the meaning of the discourses [of the Buddha] and as deliberation of the meaning of the versifications [of those discourses]. Among those, in the *Vastu-saṃgrahaṅī*[2] and in the instruction of the *bodhisattva-piṭaka*[3] I shall set forth extensively the deliberation of the meaning of the discourses. Furthermore, the deliberation of the meaning of the versifications should be understood as three kinds: as establishment of the Verses of Supreme Meaning, as establishment of the Verses of Intended Meaning, as establishment of the Verses of Corpus Meaning. Among those, the establishment of the Verses of Supreme Meaning [is as follows]. . .

It is necessary to decide what Asaṅga means by a *gāthā* as actually employed in his present treatment, particularly in the *Paramārtha-gāthās*.

[1] Tib. trans., Derge T., *Sems tsam*, Tshi, 204b to 205a-1; Ch. trans., *Taishō*, 30.363a-11 to -16.

[2] This is one of the five major divisions of the *Yogācārabhūmi* as set forth in my chap. ii.

[3] Since the expression *bodhisattva-piṭaka* seems to be used by Asaṅga to stand for the Mahāyāna canon (see pp. 31 ff., above), it is a reasonable assumption that his mention of instruction (*avavāda*) of this *piṭaka* refers to the various parts of the *Yogācārabhūmi* where he has set forth Mahāyāna, especially Bodhisattva doctrine, hence the *Bodhisattvabhūmi* and the commentary thereon in the *Viniścaya-saṃgrahaṇī*. But we are left in the dark as to why he did not include other *bhūmis*, especially the *Śrāvakabhūmi*.

My chapter iv contains this definition (S 7A.2-6b), of which the translation is repeated here: 'What is *gāthā*? Whatever is not expressed by prose, but by composition of verse feet (*pāda*), whether with two feet, three feet, four feet, five feet, or six feet—that is called *gāthā*.' Combining this information with references in the commentary, I have assigned numbers to the *gāthās*. However, I have interpreted six and seven as well as seventeen and eighteen as grouped together to constitute in each case a *gāthā* of six feet followed by a *gāthā* of two feet. Even so, Asaṅga maintains his average of four feet to the *gāthā*, and all the remaining *gāthās* are of four feet.

We must now inquire into the source of his *gāthās*. At the end of his commentary, Asaṅga says, 'And finished is the explanation of the trustworthy scripture named *Paramārtha-gāthā*' (*samāptaṃ ca paramārtha-gāthā-nāmāptāgama-vyākhyānam*). Therefore he intends the reader to accept the verses themselves as having scriptural validity. This in itself does not imply that he has merely copied the verses from various *sūtras*. It would be too much to expect that the verses culled from *sūtras* would exactly fit the plan of his commentary and have no superfluous *pādas*. It seems to me that he has quoted some *gāthās* in full, taken portions of others and pieced together new *gāthās*, sometimes filling out the verses with his own versification of certain prose discourses. This would be the easiest way of constructing the basic text to conform to his exegetical organization. Also, in this way he could feel that he had only added his own arrangement of the traditional ideas and therefore could, with clear conscience, call it 'trustworthy scripture' (*āptāgama*). Many of the same ideas are repeated again and again in the Pāli canon of the four *nikāyas*, especially the *Saṃyutta-Nikāya*. Of course, Asaṅga employs a corresponding Sanskrit recension, the *Saṃyukta-āgama* among the four *āgamas*.

Gāthā 17 (on the five *skandhas*) is found, in its Pāli version, in the *Saṃyutta-Nikāya*, Part III (*Khandha-Vagga*), 142; and is already known in Sanskrit as quoted in Candrakīrti's *Prasannapadā* commentary on Nāgārjuna's *Mūlamadhyamakakārikās* (ed. La Vallée Poussin, 41.9–11).[4] Gāthā 6, the only other one that has six feet, is presumably a quotation in its entirety. Unfortunately, its source has so far not been found. The same idea is seen in the line quoted in Candrakīrti's commentary (*ibid.*, 120.4): *na cakṣuḥ prekṣate rūpaṃ mano dharmān na vetti ca*. The first *pāda* in Gāthā 4 illustrates my theory that in some instances he has pieced together new *gāthās* from old ones and added versification: *ātmaiva hy ātmano nāsti*. This is exactly the third *pāda* in *Udānavarga*,

[4] For this verse, of Śrāvaka origin, with annotation, cf. Étienne Lamotte, *Le Traité de la grande vertu de sagesse de Nāgārjuna* (Louvain, 1944), I, 370.

I, 20 (except that Asaṅga has *ātmaiva* for Chakravarti's *āt(m)eva*), a verse of great importance for appreciating Asaṅga's viewpoint; it will be discussed later. Gāthā 5 also is known in a form with variant readings, as cited by Murti.[5]

At the outset of his commentary, Asaṅga mentions that the *Paramārtha-gāthās* are an antidote for the extremes of affirmation (*samāropa*) and denial (*apavāda*). Presumably these words come to him from the *Mahāyāna-Sūtrālaṃkāra*, a work which Asaṅga is known to have exploited.[6] On XI, 23, the commentary states in part: *abhāvasya hy abhāvatvaṃ viditvā samāropaṃ na karoti / bhāvasya bhāvatvaṃ viditvāpavādaṃ na karoti* / 'When one recognizes the non-existent state of a non-existent thing, he does not engage in affirmation. When one recognizes the existent state of an existent thing, he does not engage in denial.'

A celebrated source in ancient Buddhism is the *Saṃyutta-Nikāya*, Part II (*Nidāna-Vagga*), 17:[7] ' "Everything exists": this, Kātyāyana, is the first extreme. "Everything exists not": this is the second extreme. Not approaching either of these two extremes, Kātyāyana, the Tathāgata teaches the doctrine by way of a mean: motivations (*saṃskāra*) have unwisdom (*avidyā*) as condition (*pratyaya*); perceptions (*vijñāna*) have motivations as condition; [and so on through 'dependent origination' (*pratītyasamutpāda*), twelve members in all]. Thus is the source (*samudaya*) of the entire aggregate of suffering (*duḥkhaskandha*).'

For the meaning of the word *paramārtha*, we again have recourse to the *Sūtrālaṃkāra*, VI, 1, and commentary, which explains the verse as presenting the aspects of characteristics of Absolute Meaning (*paramārtha-lakṣaṇa-vibhāga*). According to the commentary, Absolute Meaning is non-dual meaning (*advayārtho hi paramārthaḥ*). On the first two aspects, 'not real' and 'not unreal,' there is a commentary: / *na sat parikalpita-paratantra-lakṣaṇābhyāṃ na* / *cāsat pariniṣpanna-lakṣaṇena* / '[That non-dual meaning] is "not real," by reason of the imaginary characteristic and the dependent characteristic; and is "not unreal," by reason of the perfect characteristic.' The three characteristics (*lakṣaṇa*) are part of the special terminology of the Vijñaptimātra school, founded by Asaṅga and his brother Vasubandhu. The comment is presented here because of what is said about the perfect characteristic (*pariniṣpanna-lakṣaṇa*). Asaṅga uses the term *pariniṣpanna* in his commentary on the

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[5] T. R. V. Murti, *The Central Philosophy of Buddhism* (London, 1955), 174 n. 5: kṣaṇikāḥ sarvasaṃskārā asthirāṇāṃ kutaḥ kriyā; bhūtir yaiṣāṃ kriyā saiva kārakaṃ saiva cocyate.

[6] See above, pp. 30–31.

[7] In translating from Pāli, technical terms will be shown in their Sanskrit form, not only for consistency of terminology but also because Asaṅga presumably uses a Sanskrit recension of the Śrāvaka scriptures.

Paramārtha-gāthās. It is important to observe that it implies reality. If something is 'perfect' (*parinişpanna*), it would, according to the passage above, be 'not unreal.'

The foregoing sets the stage for discussing Asaṅga's views about *ātman*, a word that is prominent in one of the *Paramārtha-gāthās*. The half-*gāthā* 4a-b, *ātmaiva hy ātmano nāsti viparītena kalpyate*, is translated provisionally: 'the self does not belong to the self. It is deludedly imagined.' We may compare *Udānavarga*, I, 20:[8] / *putro me 'sti dhanaṃ me 'stīty evaṃ bālo vihanyate* / *ātmeva hy ātmano nāsti kuto putrā kuto dhanam* / ' "[This] son belongs to me; [this] wealth belongs to me." So thinking, the fool exerts himself in vain. The self does not belong to the self. Whose the sons? Whose the wealth?' Now, are we to conclude that two different *ātmans* are involved here? Specifically, the *ātman* in the genitive case is the one which is imagined to possess things. Is the other *ātman* a transcendental self?

Before venturing an answer, observe that if we pass from this verse of early Buddhism to the later Buddhism of the Mahāyāna, we have no difficulty in setting forth two different *ātmans*. Guenther[9] calls attention to this line of *Mahāyāna-Sūtrālaṃkāra*, XIV, 37: *vihāya yānarthamayātmadṛṣṭiḥ mahātmadṛṣṭiṃ śrayate mahārthām* 'Rejecting the meaningless view of self, he takes recourse to the great view of self that has great meaning.' This suggests but does not yet demonstrate two different *ātmans*. However, the transcendental *ātman* is definitely stated by another verse of the same text, also pointed out by Guenther, namely, IX, 23, on which the commentary says in part: *tatra cānāsrave dhātau buddhānāṃ paramātmā nirdiśyate* / 'And here is indicated the supreme *ātman* of the *buddhas* in the realm without flux.'

Returning to our questions above, it is now more feasible to understand the first *ātman* of the passage as a transcendental self, the second as the self of delusion. This seems to be the position taken by Asaṅga in his commentary:[10] *ātmaiva hy ātmano nāsti viparītena kalpyata āryapṛthagjanātmaiva tadātmanaḥ parinişpanno nāsti viparyāsena tu kalpyata iti jñāpayati* / 'By saying, "The self does not belong to the self. It is deludedly imagined," he suggests that the perfect self of both the noble one and the vulgar person does not belong to their selves. It is deludedly imagined.' Since the first *ātman* is here called 'perfect' (*parinişpanna*), from our previous discussion it is implied that this is the *ātman* of reality,

[8] N. P. Chakravarti, *L'Udānavarga Sanskrit*, Mission Pelliot en Asie Centrale, IV (Paris, 1930), I, 4. His critical apparatus has been omitted and elision marks have been added. The equivalent verse of the *Dhammapada* is no. 62.

[9] Herbert V. Guenther, "Buddhism and Vedanta," *The Middle Way*, 32:4 (February, 1958), 145.

[10] For the contexts see pp. 175 and 179.

not of delusion. Accordingly, in the translation of the *gāthā* this *ātman* is translated as 'Self.'

Having decided that this is Asaṅga's interpretation, should we conclude that early Buddhism taught a transcendental self?[11] This may well be the implication of the passage in *Saṃyutta-Nikāya*, Part III (*Khandha-Vagga*), 42: 'O Monks, abide having self (*ātman*) as a light (S. *dīpa*) [*or* island] (S. *dvīpa*), self as a refuge (*śaraṇa*), no other refuge; the doctrine (*dharma*) as a light [*or* island], the doctrine as a refuge, no other refuge . . .' The Buddhists were supposed to take refuge in the three jewels (*triratna*): Buddha, Dharma, and Saṃgha. Since Gautama is addressing members of the Saṃgha, the two other jewels would be their natural refuge. We can hardly imagine *ātman* being put on a par with Dharma if *ātman* means the self of delusion. It does not strain that Pāli passage to interpret the *ātman* of that context as the self of a Buddha, perhaps the Dharmakāya of the Buddhist texts.

Asaṅga generally employs the *śloka* form of verse meter. In Gāthā 13, the third *pāda* has nine syllables rather than the expected eight syllables. In Gāthā 39, the fourth *pāda* has only five syllables. In Gāthā 34, only the first two *pādas* are of *śloka* form, and there is a different meter through verse 38. It appears practicable to defer further consideration of these meters until all the numerous verses of the *Cintāmayī Bhūmi* have been edited.

We shall now consider Asaṅga's text: first the *gāthās* with running translation, then the Sanskrit of his commentary, and finally the translation of the latter.[12]

THE PARAMĀRTHA-GĀTHĀS

1. svāmī na vidyate kaścin na kartā nāpi vedakaḥ /
   dharmāḥ sarve 'pi niṣveṣṭā [MS: niṣveṣṭāḥ] atha ced vartate kriyā //

   There is no proprietor at all, no doer, no feeler;
   Although all the *dharmas* are inactive, yet activity evolves.

[11] The view that early Buddhist scriptures teach two kinds of *ātman*, transcendental and delusive, is stressed in Ananda K. Coomaraswamy and I. B. Horner, *The Living Thoughts of Gotama the Buddha* (London, 1948). My present arguments are not formulated to justify the position of those authors; but, being in the main independent, will doubtless support their position.

[12] The entire section below, edited in Sanskrit, has been translated: Tib. trans., Tshi, 205a-1 to 210b-4; Ch. trans., *Taishō*, 30.363a-17 to 30.365c-15. The manuscript has the verses on 3B.4-3a to end of folio side, and on 3A.5 from beginning of folio side to 3A.5-8a (end). It has the commentary on plates 15A-15B, covering all of folios 2 and 5.

2. dvādaśaiva bhavāṅgāni skandhāyatanadhātavaḥ /
vicintya sarvāṇy etāni pudgalo nopalabhyate //

The twelve members of phenomenal existence are the *skandhas*, *āyatanas*, and *dhātus*.
Pondering all those, a person (*pudgala*) is not found.

3. śūnyam ādhyātmikaṃ sarvaṃ śūnyaṃ sarvaṃ bahirgataṃ /
na vidyate so 'pi kaścid yo bhāvayati śūnyatāṃ //

Void is all within; void all without.
Nor exists anyone who contemplates the void.

4. ātmaiva hy ātmano nāsti viparītena kalpyate /
naiveha sattva [MS: sattvo] ātmā vā dharmās tv ete sahetukāḥ //

The Self does not belong to the self; it is deludedly imagined.
Here there is no being or oneself. These *dharmas* have their causes.

5. kṣaṇikāḥ sarvasaṃskārā [MS: sarvasaṃskārāḥ] asthitānāṃ kutaḥ kriyā /
bhūtir yeṣāṃ kriyāsau ca kārakaḥ saiva cocyate //

All the *saṃskāras* are momentary; whence the activity of unstable things?
Their origin is that activity, and that [origin] is called the doer.

6–7. cakṣuḥ paśyati no rūpaṃ śrotraṃ śabdāṃ śṛṇoti naḥ /
grāṇaṃ jighrati no gandhāṃ jihvā nāsvādayed rasāṃ /
kāya(ḥ) spṛśati no sparśā mano dharmān na kalpayet /
nāsti caiśām adhiṣṭhātā prerako vidyate na ca //

Neither does the eye see form; nor the ear hear sounds.
Neither does the nose smell odors; nor the tongue taste flavors.
Neither does the body feel tangibles; nor the mind conceive mentals (*dharma*).
And these have neither controller nor instigator.

8. na paro janayaty enaṃ svayaṃ naiva ca jāyate /
pratītya bhāvā jāyante niṣpurāṇā navā navā //

Another does not produce this; nor is it produced of itself.
Entities arise in dependence. They are not old, but ever new.

9. na paro nāśayaty enaṃ svayaṃ nāpi ca naśyati /
pratyaye sati jāyante jātāḥ svarasabhaṅgurā(ḥ) //

Another does not destroy this; nor is it destroyed of itself.
When there is the condition, things arise; and having arisen, are perishable by their own essence.

10. pakṣadvaye niśritā hi janatā upalabhyate /
pramattā viṣayeṣv eva mithyā coccalitā punaḥ //

One finds that creatures lie in two categories.
They are careless in sense fields; moreover, waywardly advancing.

11. mohenāpahṛtās te vai mithyā uccalitās [MS: uccagmitās] tu ye /
tṛṣṇayāpahṛtās te tu pramattā viṣayeṣu ye //

Truly those caught by delusion are those waywardly advancing,
While those caught by desire are those careless in sense fields.

12. sahetukatvād dharmāṇāṃ duḥkhasyeha tathaiva ca /
maulaṃ kleśadvayaṃ kṛtvā dvādasāṅgo dvidhā kṛtaḥ //

Because *dharmas* have their cause, as does also suffering,
Since one has made the two fundamental corruptions, there are the twelve members, of two kinds.

13. svayaṃkṛtā kriyā naiva tathā parakṛtā na ca /
paraḥ kriyāṃ na kārayati na ca nāsti kriyā punaḥ //

The activity is not made by self, nor made by another;
Another [life] does not cause the activity; but also the activity does not fail to exist.

14. nādhyātmaṃ na bahir vā ca nāntarāle tayor api /
anutpanno hi saṃskāraḥ kadācid upalabhyate //

Whether within, without, or between the two,
The *saṃskāra* that has not [yet] arisen is nowhere found.

15. utpanno 'pi ca saṃskāraḥ tenāsau nopalabhyate /
anāgataṃ nirnimittam atītaṃ ca vikalpyate //

Even when the *saṃskāra* has arisen, it is not thereby found.
The future is devoid of sign. One imagines just the past.

16. kalpyate 'nubhūtaṃ [na][13] ca nānubhūtaṃ ca kalpyate /
anādimantaḥ saṃskārā ādiś caivopalabhyate //

One imagines not just the experienced, but imagines also the not-experienced.
The *saṃskāras* are beginningless. Still, a beginning is found.

[13] The missing syllable of the *pāda* is restored by means of the commentary on this verse, which includes: *na kevalam anubhūtam eva kalpyate.* Here *na ca . . . ca* means 'not just . . . but also.'

17–18. phenapiṇḍopamaṃ rūpaṃ vedanā budbudopamā /
marīcisadṛśī saṃjñā saṃskārāḥ kadalīnibhāḥ /
māyopamaṃ ca vijñānam uktam ādityabandhunā /
ekotpādāś ca saṃskārā ekasthitinirodhinaḥ //

The solar kinsman has proclaimed form to be like a lump of foam; feeling like a bubble; ideation like a mirage; motivations like plantain trunks; and perception like an illusion.
The *saṃskāras* arise alike, abide and perish alike.

19. na moho mohayed mohaṃ paraṃ naiva ca mohayet /
na paro mohayaty enaṃ na ca moho na vidyate //

A deluder does not delude a deluded one, nor does he delude another.
Another does not delude that one, and there is no lack of delusion.

20. ayoniśomanaskārāt saṃmoho jāyate sa ca /
ayoniśomanaskāro nāsaṃmūḍhasya jāyate //

That delusion is produced from improper mental orientation,
And the improper mental orientation is produced belonging to one not free from delusion.

21. puṇyā apuṇyā āniñjyā saṃskārās trividhā matāḥ /
trividhaṃ cāpi yat karma sarvam etad asaṃgataṃ //

Meritorious, demeritorious, and motionless are the *saṃskāras* (and) held to be threefold;
And whichever be the threefold *karma*, all that is disjoined.

22. prabhaṅgurā vartamānā atītā na kvacit sthitā /
ajātāḥ pratyayādhīnāḥ cittaṃ cāpy anuvartakaṃ //

The present ones are disintegrating;
Those of the past abide nowhere;
The unborn depend on conditions,
And mental substance evolves accordingly.

23. atyantikaḥ saṃprayogo viprayogas tathaiva ca /
na ca sarvair hi sarvasya cittaṃ copagam [uc]yate[14] //

In an absolute sense not all [mental substance] has association—dissociation likewise—with all [*saṃskāra*].
It is [merely] said that mental substance evolves accordingly.

[14] The missing syllable of the *pāda* is restored from the form in which the latter is quoted by the commentary: *cittaṃ copagam ucyate.*

24. tasmin srotasya vicchinne sadṛśāsadṛśe punaḥ /
ātmadṛṣṭyanusāreṇa saṃvṛti(ḥ) kriyate tv iyaṃ //

Again, while the stream [of consciousness] has similar and dissimilar disruption,
This convention is employed by following the view of self.

25. bhidyate rūpakāyaś ca nāmakāyo 'pi naśyati /
svayaṃkṛto 'pabhogaś ca paratreha nirucyate //

The body of form breaks up; the body of names also perishes.
And the self-made is declared 'fruit-eating' both in this and in the other world.

26. paurvāparyeṇa cānyatvāt svahetuphalasaṃgrahāt /
sa eva kartā vettā ca anyo veti na kathyate //

That is the 'doer' and the 'feeler' through difference by reason of priority and posteriority,
And through comprising in itself the cause and the fruit.
But one should not explain [that] as 'different.'

27. hetuvartmānupacchedāt sāmagryā vartate kriyā /
svasmād dhetoś ca jāyante kurvanti ca parigrahaṃ [MS: parigrahaḥ] //

Through not disrupting the course of causes, activity evolves by reason of the combination [of causes].
They arise through their own cause and take control.

28. prapañcābhirati hetu tathā karma śubhāśubhaṃ /
sarvabījo vipākaś ca iṣṭāniṣṭaṃ tathā phalaṃ //

When the cause is delight in constructive imagination, likewise the action (*karma*) is good or evil.
When any seed matures, likewise the fruit is desirable or undesirable.

29. sarvabījo vipāko 'bhijāyate ātmadarśanaṃ /
pratyātmavedanīyo 'sau arūpī anidarśanaḥ //

When any seed matures, the view of self arises.
What is to be known of one's own self is formless, invisible.

30. kalpayanty antarātmānaṃ taṃ ca bālā ajānakāḥ /
ātmadarśanam āśritya tathā bahvyoś ca dṛṣṭayaḥ //

And that is what the immature and ignorant imagine to be the self within, having based themselves on the view of self.
Thus there are many [false] views.

31. piṇḍagrāhātmabījāc ca pūrvābhyāsāt sahāyataḥ /
śravaṇād anukūlāc ca jāyate ātmadarśanaṃ //

As a result of the cohering seed of self, the former concomitant habitual thinking,
And [present] hearing in conformity therewith, the view of self arises.

32. snehas tatpratyayaṃ caiva adhyātmam upajāyate /
anugrahābhilāṣaś ca bahiḥ sneho mamāyitaṃ //

Attachment begins alongside that condition within;
And attachment craving for acquisition [begins alongside] the cherished thing without.

33. yato bibheti loko 'yaṃ tan mohātmaṃ haraty asau /
pūrvaṃ niveśanaṃ kṛtvā tenopaiti prapañcitaṃ //

Whatever this world fears, that brings the self of delusion.
Having formerly made an abode, it undertakes constructive imagination.

34. yat tan niveśanaṃ kṛtaṃ tad āryā duḥkhato viduḥ /
yena duḥkhitā sadā bālāḥ kṣaṇamātram upaśamito na hi //

Whatever the abode that is made, that the noble ones know as suffering.
Thereby the immature always suffer. It is not appeased even for a moment.

35. vairūpyaparigataṃ cittam ācinoti duḥkhaṃ tathāvidhaṃ /
yadā cittaṃ bhavati bālānām ahaṃkārasukhaduḥkhapratyayaṃ //

The mental substance that is filled with variations gathers suffering of like kind.
Whenever mental substance belongs to the immature, it is the condition of egohood, joy, and suffering.

36. yatra saktāḥ sarvabāliśāḥ paṅke patati kuñjaro yathā /
sa(ṃ)mohas tatra cādhikaḥ sarvatragaḥ sarvaveṣṭite tatparaḥ //

Where all fools are stuck, as an elephant sinks in a bog,
There is the remaining delusion, proceeding everywhere, given over to every activity.

37. sarvasrotasāṃ vinirbhedāya yāni loke srotāṃsi viṣamāṇi /
naitad asty agnir na vāyur na bhāskaro 'tiśoṣayed anyatra dharmacaryayā //

No fire, wind, or sun could dry up those unbearable streams in the world, so as to lay bare all streams—
Nothing but the practice of the Law.

38. duḥkhī duḥkhito 'ham asmīty ātmānaṃ sukhito vā duḥkhaṃ vyavasyati /
parikalpo dṛṣṭisamutthāpakaḥ sa tasmāj jātas taj jānayaty api //

When suffering, one thinks, "I am suffering," or when happy, takes it to be suffering.
Imagination is the arouser of views. It is produced from them and generates them in turn.

39. sahotpannaniruddhaṃ hi kleśaiḥ kliṣṭaṃ manaḥ sadā /
tasya nirmokṣo na bhūto na bhaviṣyati //

The corrupted mind always arises and ceases together with corruption.
Its release has not occurred and will not.

40. na tad utpadyate paścāc chuddham anyatra jāyate /
tac ca pūrvam asaṃkliṣṭaṃ kleśebhyo muktam ucyate //

That does not arise later. On another occasion it becomes pure.
Precisely that which formerly was unstained is called 'freed from corruptions.'

41. yat kliṣṭaṃ tad ihātyantāc chuddhaṃ prakṛtibhāskaraṃ /
na ceha śudhyate kaścit kutaścid vāpi śudhyati //

That which was corrupted here in the end is purified, with its intrinsic light.
Anything not purified here would surely not become pure anywhere!

42. sarvabījasamutsādāt sarvakleśaparikṣayāt /
tatraiva cāpy asaṃkleśā[d] dvidhābhinnaṃ pradarśitaṃ //

By reason of the utter destruction of all seeds—the total elimination of all corruption;
In the same place, as well, by reason of no stain, a portion of two kinds is specified.

43. pratyātmavedanīyatvād duḥkhamātraparikṣayāt /
tathaiva niḥprapañcatvāt sarvathā na prapañcayet //

Through what is to be known of one's own self, through elimination of suffering only,
Just so, through no constructive imagination, one does not constructively imagine at all.

44. pravāhe pudgalākhyā syād dharmasaṃjñā ca lakṣaṇe [MS: lakṣaṇā] /
na veha kaścit saṃsartā nirvāty api na kaścana //

The term 'person' (*pudgala*) means 'continuous stream' and the expression 'element' (*dharma*) means 'characteristic.'
Neither is there any transmigrator here, nor is anything allayed [in *parinirvāṇa*].

COMMENTARY[15]

/ pudgala-nairātymyaṃ paramārthatas tad-adhikārāt paramārthaṃ gāthā / samāropāpavādāntadvaya-pratipakṣeṇa / tatra *svāmī* parigrahasya *kartā* kiryāṇāṃ *vedakaḥ* / tat phalānāṃ gāthārddhenārthāntaraparikalpitam ātmānāṃ pratikṣipati [MS: parikṣipati] / *dharmāḥ sarve'pi* [MS: sarva vi] *niṣveṣṭā* iti dharmāṇāṃ evātmatvaṃ pratikṣipati / etena samāropāntaṃ parivarjayati / *atha ced vartate kriye*ty anena dharmāstitvena cāpavādāntaṃ parivarjayati / tatra kriyā trividhā svāmikriyā kārakakriyā vedakākriyā ca / yayā kriyayā svāmī prajñapyate / kārako vedako vā katame te *dharmā* iti noktam ata āha / *dvādaśaive*ti gāthārddhaṃ yathā bhavāṅgakrameṇa ye vartante skandhās tān paridīpayati /skandhadhātvāyatana-grahaṇaṃ/svāmikārakavedaka-grāhaka-pratipakṣeṇa cakṣuḥ pratītya rūpāṇi cotpadyate cakṣur-vijñānaṃ phalaṃ *na tu kaścid vedako 'stī*ty aṣṭādaśabhir dhātubhir vedakābhāvaṃ paridīpayati/ *svāmī na vidyata* ity uktaṃ / sa punar yathā na vidyate tat paridīpayati / *vicintya sarvāṇy etāni pudgalo nopalabhyata* iti / *vicintye*ti tribhiḥ pramāṇaiḥ parikṣya / tasmin na vidyamāne katham ādhyātmika-bāhya-vyavasthānaṃ sidhyatīty āha / *śūnyam ādhyātmikaṃ sarvaṃ śūnyaṃ sarvaṃ bahirgataṃ* / vyavasthānamātraṃ tv etad iti jñāpayati / kathaṃ parīkṣya-parīkṣaka-vyavasthānaṃ sidhyatīti / āha / *na vidyate so 'pi kaścid yo bhāvayati śūnyatām* iti / katham ārya-pṛthagjana-vyavasthānaṃ

[15] The commentary did not immediately follow the *gāthās* in the manuscript as it does in the Tibetan and Chinese translations. The *gāthās* end at 3A.5-8a, and are followed immediately by the next group of *gāthās*—the *Ābhiprāyikārtha-gāthā*. In between, the scribe has put a large ×. He began the commentary on a separate folio (15A.2) marked at the beginning by the same ×. See note 12, above, and the illustration in my chap. i.

sidhyatīti / āha / *ātmaiva hy ātmano nāsti viparītena kalpyata* āryapṛthagjanātmaiva tadātmanaḥ parinispanno nāsti viparyāsena tu kalpyata iti jñāpayati / kathaṃ parātma-vyavasthānaṃ sidhyatīti / āha *naiveha sattvo ātmā ve*ti [MS: sarvve ātmeti]] / kathaṃ saṃkleśa-vyavadāna-vyavasthānaṃ sidhyatīti / āha *dharmās tv ete sahetukāḥ* / na saṃkliṣṭā na vyavadātā vā kaścid astīti / *dharmāḥ sarve 'pi niṣveṣṭā* ity uktaṃ / na tūktaṃ kathaṃ niṣveṣṭā [MS: nityeṣṭā] iti / ata āha / *kṣaṇikāḥ sarvasaṃskāra* [MS: sarvasaṃskārāḥ] *asthitānāṃ kutaḥ kriye*ti/*atha ced vartate kriye*ty uktaṃ / tat katham asatyāṃ kriyāyāṃ kriyā vartata iti āha / *bhūtir yeṣāṃ kriyāsau ca kārakas saiva cocyata* iti / phalatvāt kriyā hetutvāt kārakaḥ / tāṃ punar bhūtir yāyatanebhyo vijñānotpattyā sūcayati / tadutpattyā ca / cakṣurādīnāṃ nāntareṇa tatsiddheḥ / *dharmāḥ sarve 'pi niṣveṣṭā* ity uktaṃ / tāṃ niṣveṣṭatāṃ sapta[MS: ṣaḍ] vidhāṃ darśayati / kāritra-niṣveṣṭatāṃ *cakṣuḥ paśyati no rūpam* ity evam ādinā / anuvidhāna-niṣveṣṭatāṃ / *nāsti vaiṣāṃ adhiṣṭhātā prerako vidyate na ce*ti / svāmikā[rakā]bhāvād yathākramaṃ yasyānuvidhānaṃ kuryuḥ / utpādana-niṣveṣṭatāṃ *na paro janayaty enam* iti / utpatti-niṣveṣṭatāṃ *svayaṃ naiva* [MS: nāsi] *ca jāyata* iti / saṃkrānti-niṣveṣṭatāṃ *pratītya bhāvā jāyante niṣpurāṇā navā navā* iti vināśana-niṣveṣṭatāṃ / *na paro nāśayaty enam* iti vinaṣṭi-niṣveṣṭatāṃ / *svayaṃ nāpi ca naśyatī*ti / kiyathā pratītya jāyante tathā pratītya vinaśyantīti / āha / *pratyaye sati jāyante jātāḥ svarasabhaṅgurāḥ* / *dharmās tv ete sahetukā* ity uktaṃ / atas tān saṃkleśa-svabhāvān gṛhastha-pravrajita-dharmān sahetukān paridīpayati / *pakṣadvaye niśritā hi janate*ti / dvābhyāṃ gāthābhyām avidyā-tṛṣṇā-hetu-paridīpanāt / ataḥ paraṃ pañcabhir gāthābhis tam eva saṃkleśaṃ prabhedataḥ / āśrayataḥ hetutaḥ kālataś ca saṃdarśayati / tatra sahetukā dharmāḥ avidyā yāvad vedanā sahetukaṃ duḥkhaṃ tṛṣṇā yāvad jarā-maraṇa etena trividhaṃ kleśa-karma-janma-saṃkleśaṃ darśayati / *maulaṃ kleśadvayaṃ kṛtve*ti / kleśasaṃkleśāt pradhānakleśagrahaṇaṃ darśayati / *svayaṃkṛtā kriyā naive*ti karmasaṃkleśasya punaḥ pṛthagjanam vacanaṃ tatkṛtatvād vaicitryasya / tadvipākasya cācintyatvāt / tatra na svayaṃkṛtaiva kriyā pāpa-kalyāṇa-mitra-paropasaṃhāraś cakṣaṇān *na parakṛtaiva* puruṣakārāpekṣaṇāt / *na para eva kriyā(ṃ) kārayati* / pūrvajanma-hetvapekṣaṇāt / *nādhyātmaṃ na bahir ve*ty anayā gāthayā / anāgatāśrita-saṃkleśāsaṃbhāvaṃ pratyutpannātīta-saṃskārāśrita-saṃkleśaṃ darśayati / *utpanno 'pi saṃskāraḥ* tenaiva na vikalpyate *'nāgataṃ tu nirnimittatvān* na vikalpyate / idam īdṛśaṃ vā bhaviṣyatīty [an-][16] avadhāraṇād anyathā hi / kalpitam anyathaiva kadācid bhavati / *atītaṃ tu-*

[16] The *an-* must be restored. The T. *ṅes par byar med paḥi phyir ro* = *anavadhāraṇād.*

vikalpyate nimittakaraṇād idaṃ caivaṃ cābhūd iti / na kevalam anubhūtam eva kalpyate / ananubhūtaṃ cānāgataṃ vikalpyate [MS: avikalpyate] vināpi nimittīkāreṇa[17] etena kalpanā-hetukaṃ saṃkleśaṃ pratyutpannaṃ saṃskārāśrayaṃ darśayati / *anādimantaḥ saṃskārā* [MS: saṃskārāḥ] *ādiś caivopalabhyata* iti / saṃkleśasya kālaṃ darśayati / anādikālānugatatvād[18] abhinavotthāpanāc [MS: anabhi-] ca / ataḥ paraṃ vyavadāna-pakṣaṃ darśayati / yathā parīkṣyamāṇo vyavadāyate / svalakṣaṇato rūpādīnāṃ *phenapiṇḍā*dyupamayā sāmānyalakṣaṇataḥ saṃskṛta-lakṣaṇa-sāmānyād *ekotpatti-sthiti-nirodha*tayā saṃvṛti-paramārtha-satyataś ca / tathā hi na kaścid mohako na ca / moho nāsti pratītya samutpannaḥ saṃvṛtyā ca moho mohayatīty ucyate / yan *nāmūḍhasyāyoniśomanaskāraḥ* tasmād asau *mohaṃ na mohayatīti* / paridīpayati / tathā hi vijñānaṃ *puṇyādisaṃskāropagam ucyate* saṃvṛtyā paramārthatas tu nopagacchati / *trividhā matā* ity atītānāgatapratyutpannāḥ / *trividham cāpi* [MS: -m vāpi] *yat karme*ti kāyādikarma *sarvam etad asaṃgataṃ* / parasparenāsamadhānāt tathā hi *prabhaṅgurā vartamānāḥ* / *atītā na kvacit sthitāḥ* / *ajātāḥ pratyayadhīnāḥ* [MS: -dhināḥ] *cittaṃ cāpy* [MS: -m vāpy] *anuvartakam* / teṣāṃ yat tat saṃprayuktaṃ / ato yathā puṇyādīnāṃ saṃskārāṇāṃ saṃgamo nāsti / tathā tat saṃprayuktasyāpi cittasyeti kathaṃ tasyopagatatvaṃ bhaviṣyati / yad dhi cittaṃ yena saṃskāreṇa saṃprayuktaṃ vā / viprayuktaṃ vā / na taṃ tena / kadācid asaṃprayuktaṃ vā / aviprayuktaṃ vā bhavati / na ca sarvasya cittasya *saṃprayogo* vā *viprayogo* vā / evaṃ paramārthataś cittasyopagatatvam asiddhaṃ / *cittaṃ copagam ucyate* / saṃvṛtyā yena kāraṇena tad darśayati / *tasmin* [MS: tasmiṃ] *srotasya vicchinna* iti gāthāyāṃ *saṃvṛtiḥ kriyate tv iyam* ity upagam ity eṣā yathā cāsati kārake / vedake ca paramārthataḥ *svayaṃkṛtopabhogaḥ* saṃvṛtyā *nirucyate* / yathā ca punaḥ sa karoti / sa prativedayate / *anyo veti* no vyākriyate / tat paridīpayati / *paurvāparyeṇa cānyatvād* iti / gāthayā evaṃ paramārthataḥ svāminy asati kārake vedake vā hetuphalamātre ca sati codya parihāraṃ hetuphala-lakṣaṇaṃ / tatra cātma-viparyāsaṃ / pañcabhir gāthābhiḥ paridīpayati / tatra yathātmany asati punarbhavo bhavati / nocchedaḥ / yathā ca hetuto yugapat phalaṃ na bhavati / yathā ca sarvataḥ sarvaṃ na bhavati / yathā ca yasya hetuvartmanaḥ ucchedo na bhavati / tad ekayā gāthayā paridīpayaṃś caturvidhaṃ codyaṃ paridīpayati harati / caturbhiḥ padair yathākramaṃ dvitīyayā hetuphala-lakṣaṇaṃ / tisṛbhis tatrānātmani hetuphale yathātma-dṛṣṭi-viparyāsaḥ / tat punar ālambanataḥ / āśrayataḥ phalataḥ hetutaś ca

[17] Rather than this form, we would expect *nimittakāreṇa*.

[18] The Sanskrit here is very difficult to read, but is discerned with the help of the T. *rjes su ḥbraṅ baḥi phyir*, which occurs later in translation of *anugatatvāt*.

paridīpayati / tasyālambanam ekayā gāthayā / tac ca pratyātma-vedanīyatvam arūpitvānidarśanābhyāṃ sādhayaty atarkyatvāt / rūpaṇā hi tarkaṇā sūtra uktā / anidarśanatvāc ca / parebhyo 'deśanayā / āśrayaṃ phalaṃ ca dvitīyayā / bālā āśrayas tadanyā dṛṣṭayaḥ phalaṃ hetuṃ tṛtīyayā / tatra sahajātma-dṛṣṭi-*piṇḍagrāha*-svabījāt ca tad-anuśayājjāyate / parikalpitā tīrthikātmadṛṣṭiḥ *pūrvābhyāsād* iti / sā ca tīrthikadṛṣṭiḥ abhyastā bhavati / ayoniśaś ceha tarkayati / tadanukūlaṃ vāsaddharmaṃ parataḥ śṛṇoti / ity āśrayamanasikārālambana-doṣaiḥ parikalpitasyātmadarśanasyotpattiṃ darśayati / ataḥ paraṃ yathā tad ātmadarśanam / samudayānupūrva(ṃ) duḥkhaṃ nivartayati / yathā ca tad duḥkhaṃ punaḥ sāhaṃkārayor dvayor duḥkhatayoḥ kāraṇaṃ bhavati / yathā ca mokṣasya vibaddhāya bhavati / tat pañcabhir gāthābhiḥ paridīpitaṃ / tatra prathamayā gāthayā samudayaṃ darśayati / dvitīyatṛtīyābhyāṃ duḥkha-saṃskāra-duḥkhatā-saṃgṛhītam ālayavijñānam ayaṃ tad *niveśanaṃ* [MS: viniveśanaṃ] *kṛtvā* / *tenopaiti prapañcitaṃ* bhaviṣyāmi na bhaviṣyāmīty evamādi / *niveśanam* ity ātmabhāvaparigrahaṃ / tac ca duḥkhaṃ sarva-kālānuṣaktatvāt / *kṣaṇamātram* apy anupaśāntaṃ / caturthyā yathā duḥkham anyayor duḥkhayor ahaṃkārasya ca pratyayo bhavati / pañcamyā yathā punar mokṣasya vibaddhāya bhavati *saṃmohas tatra cādhikaḥ* / itarābhyāṃ duḥkhatābhyām antikāt / *sarvatragaḥ* sarvaveditānugatatvāt / *sarvaveṣṭite* kuśalākuśalāvyākṛte / tasyedānīm ālayavijñanasaṃgṛhītasya duḥkhasya saraḥsārūpyaṃ darśayitvā viśoṣaṇaṃ *dharmacarya*iva śoṣāt / tatra *viṣamāṇi srotāṃsi* cakṣurādīni ṣaṭ pañca gatayaḥ trayo dhātavas ity evamādīni / tāṃ ca dharmacaryāṃ bandha-mokṣa-parijñayā darśayati / tatra bandha-parijñā yad evaṃ parijānāti / duḥkham eva vyavasyati / yo duḥkhitaḥ sukhito 'smīti [MS: smiti] ātmānaṃ vyavasyati / sa ca parikalpo dṛṣṭeḥ samutthāpakas tata eva / dṛṣṭer jātas taj-janako bhavati / mokṣa-parijñāṃ śeṣābhiḥ ṣaḍbhir [MS: sapta-][19] gāthābhiḥ paridīpayati / *sahotpannaniruddhaṃ hi kleśaiḥ kliṣṭaṃ manaḥ sadā* kleśebhyas *tasya nirmokṣo na bhūto* yadā kleśais sahotpannaṃ [*na*][20] *bhaviṣyati* / yadā taiḥ sahaniruddhaṃ yadā tarhi *muktam ucyate* tat saṃdarśayati / tad eva paścāc chuddham utpadyate 'nyatra śuddhaṃ mano jāyate / tac ca pūrvam evāsaṃkliṣṭatvād muktam ity ucyate / etam evārthaṃ punaḥ sādhayati / *yat kliṣṭaṃ tad ihātyantād* ity anayā gāthayā taṃ ca / mokṣaṃ dvividhaṃ darśayati / kleśamokṣaṃ vastumokṣaṃ ca / sarvabījasamutsādena kleśaparikṣayā[t] kleśamokṣaṃ / tatraiva cāpy asaṃkleśād vastumokṣaṃ / yo bhikṣavaś cakṣuṣi / chandarāgas taṃ praja-

[19] Both Tibetan and Chinese have 'six.'

[20] The missing *na* is restored with the help of the T. *ḥbyur ba min źes bya ba ni* = "*na bhaviṣyati.*"

hīta / evaṃ ca tac cakṣuḥ prahīṇaṃ bhaviṣyatīti / sūtrapadanyāyena / evaṃ sopadhiśeṣaṃ mokṣaṃ darśayitvā nirupadhiśeṣaṃ darśayati / pratyātmavedanīyatayā / tasyācintyatāṃ darśayati / abhāvamātra-grāha-vyudāsārthaṃ duḥkhamātra-kṣayeṇopadhiśeṣāpanayaṃ / tataś ca sarvathāpy aprapañcanīyatvaṃ / anyo vā saḥ ananyo vā bhavati vā / paraṃ maraṇān na bhavati vety evamādi / saty api ca bandhe mokṣe ca / yathā na pudgalo na dharmaḥ saṃsarati vā parinirvāti vā tat paridīpayati / *pravāhe pudgalākhyā syād* ity anayā gāthayā / samāptaṃ ca paramārtha-gāthā-nāmāptāgama-vyākhyānam //

Translation of Commentary[21]

As an antidote for the extremes of affirmation and denial, there are the Verses of Supreme Meaning, referring to 'non-selfhood of a person' (*pudgala-nairātmya*) from the standpoint of supreme meaning.

Among them, the 'proprietor' is of property; 'doer,' of activities; 'feeler,' of the latter's fruits [*or* effects]. By the half-*gāthā* [1a-b] he refutes the self (*ātman*) imagined of other meaning. By saying "Although all the *dharmas* are inactive" [1c], he refutes the possession of self by the *dharmas*.[22] Thereby he removes the extreme of affirmation. By saying "yet activity evolves" [1d], through existence of the *dharmas*, he removes the extreme of denial. Here activity is of three kinds: activity of the proprietor, of the doer, of the feeler. The proprietor is pointed out by the activity, likewise the doer or feeler.

What those *dharmas* are, has not been [so far] stated. Therefore, he says the half-verse "The twelve . . ." [2a-b] so that he may expound those personality aggregates (*skandha*) which evolve according to the sequence of the members of phenomenal existence [i.e., *pratītyasamutpāda*]; [expound] the sensory object, that is, 'personality aggregates' (*skandha*), 'realms' (*dhātu*), and 'sense bases' (*āyatana*); and [expound] that the fruitional eye-based perception arises in dependence on the eye and forms[23] with exclusion of a subject, that is, 'proprietor,' 'doer,' and 'feeler.' By saying "There is no feeler," he expounds the non-existence

[21] Quotations in the commentary of the *gāthās* are here identified by the *gāthā* number and by *pādas*, labeled *a* through *d*.

[22] While the opening phrase of the commentary signaled only *pudgala-nairātmya*, Asaṅga appears to be discussing *dharma-nairātmya* also. Both are set forth in Mahāyāna Buddhism; cf. *Bodhisattvabhūmi*, 313: dharma-pudgala-nairātmye paramārthe dharma-tathatāyāṃ gaṃbhīrāyāṃ yaḥ adhyāśayaḥ / 'The aspiration toward the profound thusness of the doctrine—the supreme meaning which is the selflessness of *dharmas* and of *pudgala*.'

[23] This is a stock phrase in Pāli. Cf. *Saṃyutta-Nikāya*, Part IV (*Salāyatana-Vagga*), 32: / cakkhuñ ca paṭicca rūpe ca uppajjati cakkhuviññāṇaṃ / 'Dependent on the eye and form arises the eye-based perception.'

of the feeler in the eighteen realms.[24] It was said, "There is no proprietor"; and he now expounds how there is none with the words, "Pondering all those, a 'person' (*pudgala*) is not found" [2c-d]. 'Pondering' (*vicintya*) means inspecting by means of the three 'sources of knowledge' (*pramāṇa*).[25]

In the light that there is none, how does he prove the establishment of inner and outer? He says [3a-b]: "Void is all within; void all without."[26] [Thus] he teaches the mere establishment.[27] How does he prove the establishment of the thing inspected and the inspector? He says [3c-d]: "Nor exists anyone who contemplates the void." How does he prove the establishment of the noble one (*ārya*) and the vulgar person (*pṛthagjana*)?[28] He says [4a-b]: "The Self does not belong to the self; it is deludedly imagined." [Thus] he teaches that the perfect (*pariniṣpanna*) Self of both the noble one and the vulgar person does not belong to their selves but is deludedly imagined. How does he prove the establishment of another and oneself? He says [4c]: "Here there is no being

[24] The listing of the eighteen realms in the *Śrāvakabhūmi* begins MS 9B.2-6b: Tib. trans., Dzi, 92a-3; Ch. trans., *Taishō*, 30.434a-4. They are, from the MS: cakṣur-dhātu, rūpa-dhātu, cakṣur-vijñāna-dhātu; śrotra-dhātu, śabda-dhātu, śrotra-vijñāna-dhātu; ghrāṇa-dhātu, gandha-dhātu, ghrāṇa-vijñāna-dhātu; jihva-dhātu, rasa-dhātu, jihva-vijñāna-dhātu; kāya-dhātu, spraṣṭavya-dhātu, kāya-vijñāna-dhātu; mano-dhātu, dharma-dhātu, mano-vijñāna-dhātu. Gāthā 6 lists the six sense organs (*indriya*) of eye, etc.; and the six sense objects (*viṣaya*) of form, etc. These, together with the six perceptions (*vijñāna*) based on the sense organs, constitute the eighteen realms. The six sense organs plus the six sense objects are the twelve sense bases (*āyatana*).

[25] The three 'sources of knowledge' (*pramāṇa*) are direct perception (*pratyakṣa*), inference (*anumāna*), and trustworthy authority (*āptāgama*). For some of Asaṅga's views on these, see Wayman, "The Rules of Debate According to Asaṅga," *JAOS*, 78 (January–March, 1958), 33–35.

[26] The *Saṃyutta-Nikāya*, Part IV (*Saṭāyatana-Vagga*), 54, has: Yasmā ca kho ānanda suññam attena vā attaniyena vā // tasmā suñño loko ti vuccati // . . . Cakkhuṃ kho ānanda suññaṃ attena vā attaniyena vā // Rūpā suññā attena vā attaniyena vā // Cakkhuviññāṇaṃ suññam attena vā attaniyena vā // 'Because, Ānanda, it is void of self or what belongs to self, therefore it is said, "The world is void." . . . Eye, forms, and eye-based perception are void of self or of what belongs to self.' (The same is true for the remaining eighteen realms.) F. L. Woodward, *Kindred Sayings*, trans. of *Saṃyutta-Nikāya*, IV, 29, n., quotes commentary on the word *attaniya*: *attano santakena parikkārena*—'i.e., void of any property belonging to the self.'

[27] For this obscure expression the Sino-Japanese has 'merely temporary establishment.'

[28] The usage of the word *pṛthag-jana* (lit. 'separate person') in early Buddhist scriptures is seen in *Saṃyutta-Nikāya*, Part III (*Khandha-Vagga*), 42: "O monks, the vulgar person (*pṛthag-jana*) who has not heard here (*iha*) [in this world], who has not seen the noble ones (*ārya*), who is unskilled in the doctrine (*dharma*) of the noble ones, undiscipled in the doctrine of the noble ones, who has not seen illustrious persons (*satpuruṣa*) . . . regards form (*rūpa*) as self (*ātman*), the self as having a form, form as being in the self, or self as being in form. . . ." [The same four possibilities are itemized for the other four personality aggregates (*skandha*): feelings (*vedanā*), ideas (*saṃjñā*), motivations (*saṃskāra*), and perceptions (*vijñāna*)]. The *pṛthag-jana* contrasts with the *ārya* in regard to the self of delusion (the former is more deluded); but Asaṅga makes no distinction between them as regards the 'perfect self' (*pariniṣpanna-ātman*).

or oneself." How does he prove the establishment of stain (*saṃkleśa*) and purification (*vyavadāna*)? He says [4d]: "These *dharmas* have their causes"; that is, there is none either stained or pure.

It was stated, "Although all the *dharmas* are inactive," but it was not stated how they are inactive. Hence he says [5a-b]: "All the *saṃskāras* are momentary; whence the activity of unstable things?" It was stated, "yet activity evolves." Then, in the light that activity is unreal, how does activity evolve? He says [5c-d]: "Their origin is that activity, and that [origin] is called the doer." From the standpoint of effect, it is activity; from the standpoint of cause, it is the doer. Furthermore, that origin he indicates by the production of perception (*vijñāna*) at the sense bases (*āyatana*) and by the production of that through accomplishing it in a manner not apart from the eye, and so on.

It was stated, "Although all the *dharmas* are inactive." That inactivity he shows to be sevenfold:

1. Inactivity of agent, by [Gāthā 6] "Neither does the eye see form . . ."
2. Inactivity of obedient evolving, by [Gāthā 7] "And these have neither controller nor instigator" for which they would make obedient evolving in proper order—because of the non-existence of the proprietor and the doer.
3. Inactivity of generator, by the words [8a] "Another does not produce this."
4. Inactivity of generation, by the words [8b] "Nor does it produce itself."
5. Inactivity of transmigration, by the words [8c-d] "Entities arise in dependence. They are not old, but ever new."
6. Inactivity of destroyer, by the words [9a] "Another does not destroy this."
7. Inactivity of destruction, by the words [9b] "Nor is it destroyed of itself."

Is it the case that as they arise in dependence, so are they destroyed in dependence? He says [9c-d]: "When there is the condition, things arise; and, having arisen, they are perishable by their own essence."[29]

It was stated, "These *dharmas* have their cause." Hence he [now] expounds those intrinsic natures (*svabhāva*) of stain, which are the

[29] For these various possibilities the classical Pāli source is the *Saṃyutta-Nikāya*, Part II (*Nidāna-Vagga*), 19–20. Here Kaśyapa asks Gautama the questions whether suffering (*a*) is made by oneself (*svayaṃkṛta*), (*b*) is made by another (*parakṛta*), (*c*) is made by both oneself and another, (*d*) arises 'without a cause' (Pāli *adhicca*). To each, Gautama replies in the negative. In the first verse of his celebrated *Madhyamaka-kārakās*, Nāgārjuna uses the term *ahetu* 'without a cause' for the fourth case.

dharmas of householder and monk, with their cause, by expounding the unwisdom-craving cause (*avidyā-tṛṣṇā-hetu*) by means of two *gāthās* [nos. 10, 11]: "Creatures lie in two categories . . ." Moreover, by means of five *gāthās* [nos. 12-16], he shows that stain from the standpoint of varieties: that of basis (*āśraya*), cause (*hetu*), and time (*kāla*). Among them [12a-b], the *dharmas* possessed of cause are [the seven, viz.] unwisdom (*avidyā*) through feeling (*vedanā*);[30] the suffering possessed of cause is [the five, viz.] craving (*tṛṣṇā*) through old age and death (*jarā-maraṇa*).[31] Thereby he shows the three kinds of stain (*saṃkleśa*): corruption (*kleśa*), action (*karma*), and birth (*janma*). With the words [12c] "Since one has made the two fundamental corruptions" he shows the chief corruption object by way of 'corruption stain' (*kleśa-saṃkleśa*). With the words [13a] "The activity was not made by self" [he shows] furthermore vulgar-person parlance of 'action stain' (*karma-saṃkleśa*) that is manifold by reason of its state of being effected and that has its maturation though inconceivability.[32] Here the activity "not done by self" is what is brought about by others—sinful and virtuous friends, through advice; that "not done by another" is with reference to human effort; the words [13c] "Another [life] does not cause the activity" are with reference to a cause from a preceding life.[33]

With another *gāthā* [no. 14] he shows the non-origination of stain that is based on the future and stain that is based on present and past *saṃskāras*. "Even when *saṃskāra* has arisen" [15a] it is not thereby imagined; the "future" one [15c], because "devoid of sign," is not imagined. Since there is no assurance of the type, "This, or similar will occur," it sometimes happens in one way while imagined in another way. "One imagines the past" [15d] through making a sign expressing "So

[30] These are the first seven members of Dependent Origination (*pratītyasamutpāda*): unwisdom (*avidyā*), motivations (*saṃskāra*), perception (*vijñāna*), name-and-form (*nāmarūpa*), six sense bases (*ṣaḍāyatana*), contact (*sparśa*), and feeling (*vedanā*).

[31] These are the last five members of Dependent Origination: craving (*tṛṣṇā*), taking (*upādāna*), generation (*bhava*), birth (*jāti*), old age and death (*jarā-maraṇa*).

[32] This obscure statement presumably refers to the popular usage of the word *karma*, as when people speak of "my *karma*," "your *karma*," etc. Asaṅga may be suggesting that people mean by *karma* a type of metaphysical entity that each person has—an entity which has been created through all sorts of actions in the past and which is bringing an unknown destiny of retribution. In any case, the verse is denying (from the absolute standpoint) the "my-ness" or "your-ness" of the *karma*. As Asaṅga continues, the same could be said of actions done through the influence of one's associates.

[33] The translation 'human effort' for *puruṣakāra* is due to the dictionary of Monier-Williams: "human effort (opp. to *daiva*, fate)." Asaṅga suggests a comparable contrast with his parallel expressions *puruṣakārāpekṣaṇāt* and *pūrvajanmahetvapekṣaṇāt*. That is to say, *puruṣakāra* means the obvious human actions, while *pūrvajanmahetu* means the mysterious causes due to what happened in previous lives. Of course, the verse is denying that the activity is effected by either of these agencies.

this arose." Not only the experienced is imagined [see 16a-b], but also the unexperienced future is imagined without sign construct. Thereby he shows the stain which is the cause of imagination to be present as the basis (*āśraya*) of motivations (*saṃskāra*). With the words [16c-d] "The *saṃskāras* are beginningless; still, a beginning is found," he shows the time of stain, by reason of following it for beginningless time and by reason of generating it anew.

Now he shows the category of purification. In the same way as one purifies "by inspecting" from the standpoints of conventional and absolute truth (*saṃvṛti-satya* and *paramārtha-satya*), that is, [by inspecting] form and so on from the standpoint of individual characteristic (*svalakṣaṇa*) by the similes of "lump of foam," and the like [Gāthā 17],[34] and [by inspecting] the universal of constructed characteristic from the standpoint of universal characteristic (*sāmānyalakṣaṇa*) by "like arising, abiding, and perishing" [Gāthā 18]—

So also [Gāthās 19–20]—there is no deluder at all; there is no deluder arisen in dependence, and one says [only] by convention (*saṃvṛti*) that a deluder deludes; hence, the 'improper mental orientation' of 'one not free from delusion' he expounds with the words "It [i.e., a deluder] does not delude the deluded one" [19a]—

So also [Gāthā 21]—by convention it is said that perception evolves after *saṃskāras* meritorious, and so on,[35] but from an absolute standpoint it does not evolve. "Held to be threefold" means past, future, and present. "And whichever be the threefold *karma*," that is, *karma* of body, and so on,[36] "all that is disjoined" for the reason of mutual unlike holder—

So also [Gāthās 22–26]—"The present ones are disintegrating; those of the past abide nowhere; the unborn depend on conditions; and mental substance evolves accordingly" [Gāthā 22], associated with them, as the case may be. Still, inasmuch as there is no joining of the *saṃskāras* meritorious, and so forth, how can the mental substance associated therewith evolve accordingly? Since mental substance is either associated or dissociated with a *saṃskāra*, it is neither entirely unassociated nor entirely undissociated with it. And not all mental substance has either

[34] Asaṅga has a more extensive explanation of this *gāthā* in the *Vastu-saṃgrahaṇī*, Tib., Zi, 147b-2 to -6; and a still more ample explanation in the *Paryāya-saṃgrahaṇī*, Tib., Ḥi, 40a-5 f.; Ch. trans., *Taishō*, 30.768c-11 f. See also note 4, above. The five personality aggregates (*skandha*) mentioned in the *gāthā* are in Gāthā 25 divided into the body of form (the *rūpaskandha*) and the body of names (the other four *skandhas*).

[35] The reference here is to the formula of Dependent Origination (see note 30, above), where perception (*vijñāna*) arises having motivations (*saṃskāra*) as condition (*pratyaya*).

[36] Body (*kāya*), speech (*vāk*), and mind (*manas*).

association or dissociation. Thus, from an absolute standpoint, there is no proof that mental substance evolves accordingly. By convention "it is said that mental substance evolves accordingly" [23d], for which reason he shows that. In the *gāthā* [no. 24] "While the stream has . . . disruption," the words "this convention is employed" [24d] mean "evolves accordingly." While the doer and feeler is unreal from the absolute standpoint, "The self-made is declared 'fruit-eating' " [in 25c-d] by convention. Moreover, how that creates, experiences, and is not determined as 'different' he sets forth by the *gāthā* [no. 26] ". . . through difference by reason of priority and posteriority . . ." Thus, while from an absolute standpoint the proprietor is unreal, likewise the doer or feeler; and, while cause-and-fruit-only is real, the characteristic of cause-and-fruit removes objections.

And among those [*gāthās*], he expounds the delusion of self (*ātman*) with five *gāthās* [nos. 27–31]. Here, (*a*) how, while the self is unreal, rebirth occurs undisrupted; (*b*) how the fruit [*or* effect] does not occur simultaneously with the cause; (*c*) how nothing at all occurs; and (*d*) how its course of causes is not disrupted;—setting forth that with one *gāthā* [no. 27], he sets forth and removes a fourfold objection with four *pādas* in sequence. With the second [Gāthā 28] he sets forth the characteristic of cause-and-fruit. With three [Gāthās 29–31] he sets forth how, while cause-fruit is without self, there is the delusion of view of self (*ātmadṛṣṭi*); and that he sets forth from the standpoints of object (*ālambana*), basis (*āśraya*), fruit (*phala*), and cause (*hetu*). With the first *gāthā* [no. 29] he proves its object (*ālambana*)—what is to be known of one's own self, by way of formlessness and invisibility; that is to say, by way of non-rationality: in the *sūtra* 'examination = conception of form' (*rūpaṇā*) was declared 'rational' (*tarkaṇa*); and by way of invisibility: through non-display (*adeśanā*) to others. With the second [Gāthā 30] he sets forth the basis (*āśraya*) and the fruit (*phala*): the immature are the basis; views other than the [view of self] are the fruit. With the third [Gāthā 31] he sets forth the cause (*hetu*). In that [*gāthā*], it is generated from the self seed—the natural coherence of the view of self, which is its propensity. "As a result of the former habitual thinking," there is the imagined heretic view of self. And that heretic view is habitually thought, and one improperly reasons here [in this world]. Or one hears from another a non-illustrious doctrine consistent therewith. Thus he shows the origination of the imagined view of self by reason of the faults of basis, mental orientation, and mental object.

Now, with five *gāthās* [nos. 32–36] he sets forth how that view of self arouses suffering following upon its source; how that suffering then be-

comes the reason for two states of suffering (*duḥkhatā*)[37] accompanied by egohood (*ahaṃkāra*); and how it becomes an obstacle for release. Among them, with the first *gāthā* [no. 32] he shows the source [of suffering]. With the second and third [Gāthās 33–34] he shows the store-consciousness (*ālayavijñāna*) that incorporates the suffering- (*duḥkha*) and motivation- (*saṃskāra*) states of suffering (*duḥkhatā*). That is to say, "Having [formerly] made an abode, it undertakes constructive imagination" (33c-d)—"I shall be," "I shall not be," and so forth. 'Abode' (*niveśana*) means the accumulated property of the ordinary body (*ātmabhāva*). And that suffering, by reason of adhering to it in all time, "is not appeased even for a moment" [34d]. With the fourth [Gāthā 35] he shows how suffering becomes the condition for two other sufferings as well as for egohood. With the fifth [Gāthā 36] he shows that it then becomes an obstacle for release. "There is the remaining delusion" [36c], because close to the other two states of suffering; "proceeding everywhere," because following after all feelings; "to every activity," that is, to virtue, non-virtue, and the indeterminate.

Now, having shown [Gāthā 37] that this suffering comprised by the store-consiousness compares with a lake,[38] he shows its drying up: just "the practice of the law"—by reason of drying it. In that [*gāthā*] "unbearable streams" means the six [senses] of eye, and so on,[39] the five destinies,[40] the three realms,[41] and so forth. He shows that practice of the law by complete knowledge of bondage and release. Among those, there is complete knowledge of bondage (*bandha-parijñā*) when one so recognizes: he takes it as just suffering.[42] But [38c-d] he who when suffering takes himself as happy has an imagination that is the arouser of a [false] view; and [imagination] born of just that false view is a generator of that [false view].

[37] There are three states of suffering (*duḥkhatā*). For example, in the *Saṃyutta-Nikāya*, Part IV (*Salāyatana-Vagga*), 259: / Tisso imāvuso dukkhatā / dukkhadukkhatā saṅkhāradukkhatā vipariṇāmadukkhatā // 'Sir, there are these three states of suffering: *suffering* state of suffering, *motivation* state of suffering, and *change* state of suffering.' The three are discussed extensively by Asaṅga in the Fourth Yogasthāna of the *Śrāvakabhūmi*. As Asaṅga goes on to explain in his present exposition, the first two are incorporated by the store-consciousness (*ālayavijñāna*), or the *citta*. Presumably the third state—change—is indicated in Gāthā 36, as commented: 'following after all feelings.'

[38] Apparently 'all streams' (*sarvasrotas*) has the connotation of 'lake.'

[39] The six senses are 'eye' through 'mind' as given in Gāthā 6.

[40] The five destinies are the gods (*deva*) and men (*manuṣa*); and evil destiny (*durgati*) consisting of animals (*tiryagyoni*), hungry ghosts (*preta*), and hell denizens (*naraka*).

[41] The three realms are the realm of desire (*kāmadhātu*), the realm of form (*rūpadhātu*), and the formless realm (*arūpadhātu*).

[42] Compare *Saṃyutta-Nikāya*, Part IV (*Salayatana-Vagga*), 127: / Yam pare sukhato āhu // tad ariyā āhu dukkhato // 'What others call "happiness" that the noble ones call "suffering." Therefore, whether experiencing happiness or suffering, the noble one, realizing impermanence (*anitya*), regards it all as "suffering." '

He sets forth the complete knowledge of release (*mokṣa-parijñā*) in the remaining six *gāthās* [nos. 39–44]. "The corrupted mind always arises and ceases together with corruption" [39a-b]. "Its release" from corruptions "has not occurred" [39c] when it arises together with corruptions, and "will not" [39d] when it ceases together with them. The time when it is called 'freed' [40d], he shows that: just that later arises pure. At another time, the pure mind arises; and precisely that, by reason of its prior non-stain, is called 'freed.' Moreover, he proves precisely this meaning by the *gāthā* [no. 41] "That which was corrupted here in the end . . ."[43]

And that release he shows [Gāthā 42] to be of two kinds: release from corruptions (*kleśamokṣa*) and release from materials (*vastumokṣa*). There is release from corruptions by destroying all seeds as a consequence of ending corruption; and in the same place, as well, there is release from materials as a consequence of no stain. The *sūtra* says: "O monks, whatever be the sensuous lust in the eye, abandon that! So also will the eye disappear."[44] In the manner of that text he thus shows the release with remaining basis and then shows the one without remaining basis.

He shows the inconceivability of that [former release] by reason of "what is to be known of one's own self" so as to eliminate the adherence to non-existence only. He shows the removal of the remaining basis by means of "elimination of suffering only." As a consequence, he shows the state where there is nothing at all to be constructively imagined: for example, "He becomes different, or not different, or beyond death does not exist," and so on.

Furthermore, he sets forth how, while there is bondage and release, no 'person' (*pudgala*) or 'element' (*dharma*) revolves [in *saṃsāra*] or is allayed [in *parinirvāṇa*]; namely, with the *gāthā* [no. 44] "The term 'person' (*pudgala*) means 'continuous stream' . . ."

And finished is the explanation of the trustworthy scripture named *Paramārtha-gāthā*.

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[43] Gāthā 41 contains the expression *prakṛtibhāskara* 'with its intrinsic light,' not explained in the commentary here. Gadjin M. Nagao, *Index to the Mahāyāna-Sūtrālaṁkāra*, part 1 (Tokyo, 1958), gives references for the term at XIII, 19, and XVIII, 43–44. In each case the expression describes the *citta*. Compare *Ratnagotravibhāga* 80.2: *buddhatvaṃ prakṛtiprabhāsvaram iti*, and commentary 80.15–19.

[44] A similar statement occurs in *Saṃyutta-Nikāya*, Part IV (*Salayatana-Vagga*), 7: / yo cakkhusmiṃ chandarāgavinayo chandarāgapahānaṃ / idam cakkussa nissaraṇaṃ // That restraint of sensuous lust, that elimination of the sensuous lust in the eye—that is the way of release from the eye.